

the Instructor

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the Instructor

June 1951
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Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.
Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.



OUR COVER

Superintendent Glen P. Umberger, Salt Lake Stake, does more than just talk about visual aids; he uses them!

At a recent union meeting he showed a series of cartoons, "punch lines," and other illustrations to dramatize and emphasize important principles of successful Sunday School administration and fundamental techniques of good teaching. Receiving special attention were helps to ward superintendents on the induction of new teachers. (See pages 162-166 for the rest of the story.)

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EDITORIAL

To Young Men and Women Enlisted in the Armed Service

You can be most effective missionaries by the kind of life you live while serving in the cause of human freedom. Your example should be one of humble service to God and fellowmen with no trace of self-righteousness, but rather with the spirit of good fellowship with your companions in arms without participating in personal habits or indulgences that are contrary to Latter-day Saint standards. This will protect you and also make more effective your influence for good. People generally have great respect for others who have the courage to adhere to their own standards of right, including the religion they profess. We have known Latter-day Saint students in universities who have in some measure lost the respect of their associates by appearing, by their conduct, to be ashamed of their church affiliations. We have known of others who were outspoken, when occasion required, in defense of their religious principles who have thus made firm and lasting friends of some, and gained the respect of all with whom they associated.

Young women have in addition some problems as nurses, secretaries, Red Cross workers, and entertainers that call for great wisdom, self-control, and observance of professional standards. Cheerfulness and kindness should, of course, be characteristic of all; service men and women should also abstain from any degree of familiarity on a physical plane. A small degree of such easily leads to more and more liberties that may end in moral degradation. Indulgence

in alcoholic beverages greatly increases the danger; use of opium, marijuana, or other such soothing drugs may with certainty spell ruin. Unscrupulous men and women use this means of plying their trade by treating innocent youth and others with cigarettes, candy, or pleasant drinks as a medium for introducing them to the drug habit.

We are not assuming that members of the armed forces would indulge in such degenerate practices. There are, however, sometimes camp followers who will. This has for generations been one of the causes of war. It is a menace to the safety and sanity of both men and women, and one of the chief means of spreading venereal diseases. In some countries young women make their living by offering themselves freely to soldiers at bargain prices, and think it honorable to do so. Thus it has happened that a high percentage of some regiments have been infected with these body and soul destroying diseases, the effects of which may be passed on to succeeding generations.

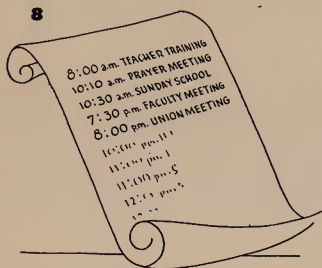
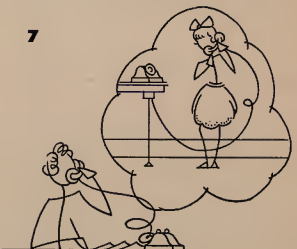
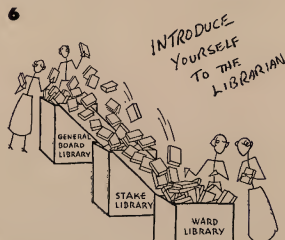
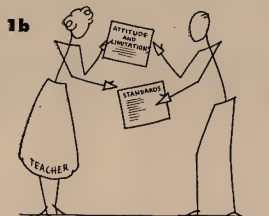
What are the consequences to the family—the institution that lies at the foundation of society. Upon its purity and strength the whole social structure rests. Let this be a major aim of every young man and woman, as it should be also of every member of society. It requires cooperation of all individuals through the social, church and civic organizations with which they are or should be affiliated.

—Milton Bennion

HERE'S A RUNNING START

First Steps for Teachers

A. H. Lewis, Artist



NOTE:

Stick figure cartoons, cardboard mounted, are used to illustrate some preliminaries to teaching that will be found on pages 164, 165 of this issue of *The Instructor*. (See front cover.)

Teacher Guidelines

1



2

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"Many are called, but few are chosen"

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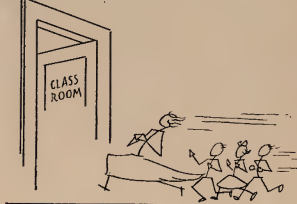
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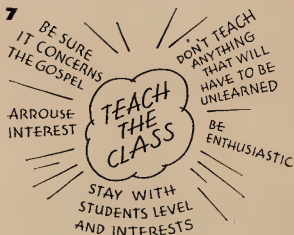


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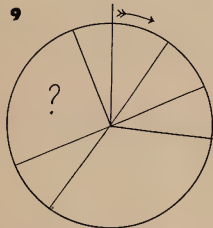
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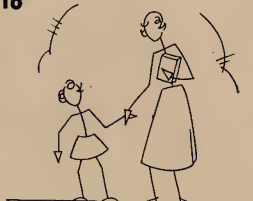


9



BE SAVING OF GOSPEL TEACHING TIME

10



NOTE:

After the new teacher has gathered all materials and helps, preparation for the lesson begins. The captions for the steps illustrated here are to be found on pages 165, 166 of this issue of *The Instructor*.

TEACHER-SUPERINTENDENT INDOCTRINATION METHOD

By Glen Umberger

ONE of the outstanding weaknesses of the Sunday School is the high turnover rate of teaching and officer personnel. This is due to a number of factors, some of which are preventable and some non-preventable. Incidents of moving and health fall in the latter category. The constant search for talent occurring in the wards is one of the causes that might be considered preventable. But inasmuch as the debate as to the advisability of "promoting" good teachers to administrative positions will go on *ad infinitum*, it behooves the superintendent to take what steps he can to overcome the weakness of "new teachers" engendered by the inevitable turnover.

Many superintendents feel quite

happy to have obtained a replacement teacher for the outgoing one, and with a pat on the back they say: "I know you will do a good job. Sister Doe, the outgoing teacher, will give you her manual and teacher supplement." There have been many cases where the manual and supplement are not to be found and the machinery to replace them grinds a little slow when you consider the value of the gospel teaching time at 45 minutes each non-deducted Sunday.

On the preceding pages and keyed to the items below is a suggested projection method of giving the new teacher a proper start. It can be expanded or corrected to suit the individual need, and if an artist

can be found in the ward or stake confines, the cost will be quite nominal for a teacher training tool that can be used indefinitely. If an opaque projector can be borrowed or is available, the art work is not difficult to mount on cardboard for use. If it is desired to use a slide projector, the slides will take a little effort and possibly some cash if the canvassed members do not reveal the "slide hobbyist" who will donate his talent.

The cartoons, and graphs in the foregoing pages illustrate the presentation which begins at the time the new teacher is "called"; and step by step makes the teacher aware of the various components that will build better teaching.

FIRST STEPS FOR TEACHERS

(Mimeograph material to supplement presentation)

1. Your "Call"
 - a. Attitude
 - b. Standards

2. Be Properly Sustained and Set Apart

(Captions under cartoons shown on other page)

1. (a) So You've Been Called to Teach—
It's a good feeling to engage in the Lord's work. If you get a proper start it will be a greater satisfaction to you. This projection series is designed to help you get that start.
- (b) Understanding—
The superintendent should let you know what the church expects from its teachers, and you should let him know what factors may hinder you from doing everything that is expected of you.
2. Help from on High—"Setting Apart" (Picture)
We know we should, but many times it seems to "pend"; and yet a very faint reminder to the superintendent will almost always bring results. (Superintendents, there is no more important calling than that of a teacher. They should be sustained with all the dignity that is possible.)

3. Know Your Teaching Tools
 - a. Lesson Manual
 - b. Teachers' Supplement
 - c. The Instructor
 - d. Sunday School Handbook
 - e. Library Guidebook
4. Check Background of Class

Acquaintance on individual basis
Make notes of individual characteristics—idea to give each member chance to do something for the teacher, and "his class."
5. Contact the Stake Board Adviser for
 - a. Introduction
 - b. Help in your department
6. Introduce Yourself to Ward Librarian
7. Pre-Contact with Class Members Before First Class
8. Ascertain Number and Time of Meetings
3. (If using opaque projector, display these publications and explain which are furnished and which are optional. If slides are used, use commentary to dwell on possibilities of each.)
4. Survey—

The previous teacher or superintendent should be able to give you the background of your new class. Pupils *are* different and your understanding of them will help to make the path smooth.
5. Instruction and Assistance—

The Stake Board adviser is another help that should be utilized by the teacher. The Sunday School Handbook will explain functions and possibilities.
6. Of Making Books—

There is no end—but a good librarian can help you find the ones you want and successfully lose the ones that have no place in the ward library. If the librarian is *really* good, here is the place to learn of the different teaching techniques and of the available visual aids.
7. New Teacher—

This newly installed teacher is letting her pupils know ahead of time that next Sunday they will have a new teacher. This will help good teacher-pupil relationship and promote order in the class.
8. Ignorance of the law is no excuse—

Ignorance of the agenda has no excuse either. It is the responsibility of the teacher to attend required meetings, and the responsibility of the presiding officer to see that the time is not wasted.

TEACHER GUIDELINES

1. Prepare the Lesson
2. Attend Prayer Meeting
 - a. Be punctual
3. Set the Classroom Stage
1. There Is No Substitute for Work—

Sorry! In order to "give" you must "have," and to "have" you must get. Getting means W-O-R-K. Use faith and prayers, but don't expect to do well unless you have "works" too!
2. "Many Are Called, but Few Are Chosen"—

Your presence and punctuality at prayer meeting enable the Sunday School to start off well. *This is important.* A superior teacher always arranges for a substitute when unable to attend his class.
3. Fresh Air to the Rescue—

Learning is facilitated when physical conditions are favorable. Good ventilation is a measurable factor in pupil and teacher attitudes.
- Experiment in "Stage" Setting—

Orderly classroom—orderly class. Disorderly classroom—disorderly class. Some teachers believe that assigning specific seats helps discipline.

4. Take Place with Class in Opening Exercises
5. Precede Students into Classroom
6. Initiate Roll Call Unobtrusively
7. Teach the Class
8. Be with Class at Re-assembly and Closing Exercises
9. Plan Parties and Other Activities Outside of Sunday School Time
10. Continuing Pupil Interest
4. Opening Exercises—
Being late to Sunday School may cause your class to have special opening *exercises* of their own. Your presence is an example for better order and a deterrent towards lack of reverence in the chapel.
5. Keeping a Step Ahead—
It will contribute to the order of the class if the teacher can be in the classroom as the pupils enter the room. Stopping to greet your friends on the way to the room may endanger the discipline of your class.
6. Roll Call—
As important as records are, they should take a minimum of teaching time. The age level will determine the method, but be sure the method is the best that can be devised.
7. Teaching—
You will have to find the techniques that suit you best—and they should be varied for best results. The easiest one to find and use is often the worst; the Sunday School loses more pupils from “reading the lesson” than all the rest put together. Don’t be an *ordinary* teacher.
8. “For Want of a Nail”—
“Stuffing” closing exercises can easily lead to “stuffing” Sunday School, and stuffing Sunday School can lead to goodness knows where. Set the example by being with your class until the closing amen. It is also the courteous thing to all concerned—God included.
9. Be Saving of Gospel Teaching Time—
Parties and other activities will do much to draw your class together, but don’t encroach on precious gospel teaching time to plan such activities.
10. Teaching with Real Intent—
Enthusiasm for what you do, together with interest and love for your pupils continued throughout the week, will turn your teaching assignment into a real contribution and be a joy and crown to your life.

This presentation can be used at Union Meetings, Ward Faculty Meetings, and in Teacher Training Programs. It will serve as a check

list for teachers in service, as a starting point for prospective teachers, and to brief newly installed superintendents as to their responsi-

bilities in staffing the Sunday School faculty.

Appreciation to: Edith Rich, Salt Lake Stake Sunday School Librarian for help in gathering material for this article and also article on page 192 of this *Instructor*.

HE IS ONE IN A MILLION—OUR DAD

Compiled by Marie Fox Felt

Dear Everybody,

WITH the greatest love and affection we happily respond to the invitation of The Instructor to pay tribute to our Dad as we approach the annual celebration this June of Father's Day in America. We realize that each Dad, to his own children, is the most wonderful father in the world and that is as it should be. But we think that ours is some one very special and to show you what we mean, we each have written a little about him so that you might know the special place he holds in our hearts.

First we hear from our doctor brother, Hamer, Jr., the eldest. Dad and Mother had a lot of fun with him as a little fellow. When he was learning to talk whenever anyone came to the house and would exclaim over the fine boy that they had, Dad would say, "Say Cerebellum, Junior. Fine! Now say Esophagus." Now you know why big words are no problem to Hamer, Jr. He grew up on them. Well enough for that. Here is his letter to Dad.

Dear Dad,

Today I've been thinking of the many good times that we've had together over the years. We've had a lot of happy and pleasant experiences as father and son. It reemphasizes to me what a wonderful father you are.

You've always been interested in the welfare of each of us. You've shown genuine interest in our school progress, our church duties, in our friends and in all of our activities. You have encouraged us and helped us all along the way. Whenever we have sought your advice on any problem, you have counselled us with sympathy and understanding. No problem was too insignificant or too great for you. You always gave us the right kind of advice and encouragement. In fact, I remember one night when you drove Bette to the cemetery so that she could develop the proper mood for an English theme she had to



First Row: left to right, Elizabeth B. Reiser, Elizabeth R. Hunt, Mitchell W. Hunt III, Marilyn R. Crawford, A. Hamer Reiser III, Carolyn Reiser, Betty Jo Reiser, Willa Rae Reiser, A. Hamer Reiser.

Second Row: left to right, Elaine Reiser, Mitchell W. Hunt, John R. Crawford, Richard Reiser, A. Hamer Reiser, Jr., David E. Reiser, Barbara Reiser. The youngest grandson (not in picture) is Laurence Carter Reiser.

write. You have used interesting ways to stimulate us.

Speaking of stimulation, I remember your "second-teller"—the two-foot-long piece of wood with which you gave us a playful spat if you had to tell us a second time to do something. I'll bet the "second-teller" wasn't used a half-a-dozen times. After you had carefully explained why a certain task was necessary we rarely needed any "second-telling."

You have been a real pal to us. I recall how you took us boys to the wrestling matches at McCullough's Arena to watch Ira Dem, Del Kunkel, "Rubber-Legs" Anderson and many more. You'd buy us some popcorn and ice cream and we'd yell and holler and have a great time. Also, in spite of your busy daily schedule, you always found time to play softball with us in the field or to play basketball with us on the hoop you erected on the garage. Although you've never been much of an

outdoorsman, you have planned camping and fishing trips for us so that we could enjoy the outdoors.

I'm sure all of us children will never forget the trips we have taken with you as you travelled to Sunday School conventions all over the country. You tried to take one, two, or all of us on nearly every convention trip. On them we have travelled to Canada and Mexico and from New York to California. Those trips were real treats. They recall many pleasant memories which will last forever.

Another pleasant memory I have is the genuinely friendly way you have always accepted my friends into our home. I've never been afraid or ashamed to bring a friend into our home. You always treated my friends with respect and made them feel truly welcome. Many of my friends still remark how comfortable and "at home" they felt when they were our guests.

Many equally pleasant memories come to

mind. They all show what a wonderfully understanding father you are. You're a real "All American Dad." We all love you very much.

Love,
Hamer, Jr.

We hear next from our sister Elizabeth or Bette as we like to call her. From Menlo, California, she says,

Dear Dad,

As long as I can remember, back to my childhood days you have planned with me and for me—to give me what I wished for or provide those things you thought would be best for me.

As I have added a few years to my experience I can see that Dad has exercised divine wisdom in raising his family. I include Mother in that force also, for anyone who observes either of them cannot get away from the fact that they are "one" in mind, spiritually and action. Both have taught by example the high principles to which they are so ardently devoted.

Dad is a master psychologist—fully aware of the various techniques that may be employed in accomplishing positive, worthwhile results, and because of this Dad has never given any of us cause to doubt his wisdom or actions for he always lived a life worthy of imitation.

As his oldest daughter, I am filled with pride and in the same breath humbled to claim him for my own heritage and for the blessing he is to my husband and children.

We have all benefited and have profited by your counsel and advice as well as your friendly cries to our home.

Love,
Bette.

Now Dave, our second brother, who is also a doctor, at present interning at the Rochester General Hospital, Rochester, New York, has this to say.

"Our Dad is about the finest fellow I know. He always has found time to be helpful to us in any way that was needed. He never preached to us. Instead he would find bits of philosophy from the Bible, William Shakespeare, Ralph Waldo Emerson, Rudyard Kipling, Robert Lewis Stevenson, etc., and place them in strategic places so that we would be sure to find them. We knew why they were there and the message always went straight home with effect. He is surely a great fellow."

Marylin comes next in line and says,

My remembrances of childhood are closely allied with the care and attention given to me by my parents.

How easy it is to recall the happy times which thoughts of father provoke. I remember at bed-time, how he would trundle his faithful following into the big beds, with the boys coming in from their room for the occasion. Then he would read a chapter or two from a favorite book before we fell asleep or to tell us, in response to our repeated requests, the story of "when you were a little boy."

Because I was the youngest of the listen-

ers at that time, I often fell asleep while Dad was still reading or telling. But my last thoughts were secure and cosy ones because of the assurance of his dear voice, reading on through the half-dark.

A more generous man with his time, I will never know. He is willing to talk at any time, to give suggestions on a course of study at the "U", the planting of a lawn, or to discover the reason for some childish unhappiness.

His unselfish interest in our welfare followed us from childhood to maturity. This interest in his eight children has expanded to include the mates which four of us have found now. His genuine love and concern for his acquired sons and daughters is a delight to me. They need never fear that a father's love is not theirs through this man.

I remember my Father with love and tenderness. If we ever grow to be worthwhile individuals, it will be because of the influence this good Father and Mother have had on our lives.

Barbara answers the roll call next. She says,

We think that our father is one in a million and we have facts to prove it. His great store of talents and attributes, plus his kindness and love, might even surpass this number.

As a near college graduate, I now look back upon the many years spent in Junior High and High School and now the most recent college years. They make me realize just what an important part of this education he was.

Father was and still is and always will be a walking book of knowledge; not only physically but mentally, spiritually and socially. Throughout most of his children's educational ventures, he was always ready with bits of information here and a suggestion or two there which would just add a certain "lift" to that trem paper. He certainly has deserved the "A's" we garnered.

He points with pride to the fact that "I'll bet no other Dad has chaffered his children to school every morning for fourteen years" and he adds "and eight more to go." He claims that is how he keeps healthy.

To try and shower any words of appreciation or compliment on him only results in "You can thank your Mother for that."

We appreciate both our parents for their kindness and thoughtfulness toward our friends. Our friends always feel at ease and want to come again. Dad will invariably spend much time discussing some common interest item with these friends.

People love Father we know. We as his children love him and I know that our Heavenly Father loves him.

Our parents are two in a million and our reasons for loving them prove it.

Now Richard or Dick as we call him, is the only brother that we have left at home and believe us, we surely appreciate him. Let's see what he has to say.

For the past nineteen years my Father has been my greatest booster, adviser, defender, friend and idol.

He has that marvelous talent of knowing what will be most appreciated at the right

time. He never has showered us with gifts but those he did give us on occasions were of the type that would contribute to our development and enjoyment. He gave me my first pocket knife, my first coin purse, my first garden tools, and many more things. Each time the actual presentation of the articles would be preceded by a week or more of discussion and instruction of the proper use and utility of said gift. We profited because of it.

Schooling has never been a trial for us because we have always had the services of Father as a teacher in our home. He has a wealth of knowledge to pass on to us anytime we ask for it. Should we occasionally stump him, he knows where to send us to find the right information. He has never forced education upon us but instead has cultivated in us the desire for it. Being the children of a book seller has robbed us of the bliss of being illiterate.

Our religious education hasn't been lacking either. By instruction and by example, our Father has taught us the principles of the gospel.

Dad has also developed a sense of humor in all of us. Not the boisterous "college wit" type but the type that increases one's enjoyment and appreciation of life.

There is absolutely nothing that our Father wouldn't do for our comfort and happiness.

Ever since Hamer Jr. entered Junior High School, Father has accepted the responsibility of putting up our school lunches. The average of three lunches a day for fifteen years mounts up to a lot of sliced spam.

Dad has also run the Reiser school bus service, seeing that each of us gets to our respective schools on time.

It's impossible to find a stopping place when writing about the attributes of our Father.

I am thankful for Father and for the excellent pattern he has set for us all to follow.

Elaine is our Junior High School girl and a newspaper reporter for the Irving Junior High School. She reports on her Dad as follows:

Daddy and I fully enjoy each other's company, whether it be while walking to church, riding to school, shopping, traveling or talking at home. He is so understanding to all our problems and offers such helpful advice when needed. When his children can possibly be included, we are invited to travel, visit or attend gatherings with him. We look forward to and thoroughly enjoy such pleasant occasions.

Now we come to Carolyn, the very youngest. We love her letter addressed to Dad and we hope that you will too. She says,

Dear Daddy,

I have enjoyed traveling with you so many interesting places. We have visited many historic places and many church history monuments. They have been very valuable to me in my Sunday School and school lessons.

The trip that we took with you recently, however, to Palo Alto, California, I will never forget. Young Mitchell III. (Our

sister Bette's young son), on home night he stood and said, "I greet you." I recalled later, at the Deseret Sunday School Union Sunday Evening, April 8, 1951, you stood before that great audience of people and as you took charge of the program, you said, "I greet you." These words I will always remember and surely they will go down in Reiser history.

With love,
Carolyn.

In closing we would like to say that our Dad has always surrounded us with things of a creative nature; materials with which we could make things and which would develop whatever talents that we might have.

Always our efforts were appreciated and encouragement to greater achievement has been our reward. We are deeply grateful for the encouragement that we have received to take advantage of every opportunity for progress and development that has come our way.

We are grateful also to our Heavenly Father for the privilege that is ours to be the children of such a wonderful Dad and Mother.

Thank you again, everybody, for this opportunity to tell you about our Dad. As Barbara said, we think that he is one in a million and if you ever meet him (and we hope that you do) we feel sure that you will agree with us.

Sincerely,

A. Hamer Reiser, Jr.
Elizabeth R. Hunt
David E. Reiser
Marilyn R. Crawford
Barbara Reiser
Richard Reiser
Elaine Reiser
Carolyn Reiser

Note: Teachers and members of the "Family Relations Department" of the Sunday School will find this tribute to a father, whom we feel is typical of many noble Latter-day Saint fathers, to be very interesting reading. The expressions of others provide important clues to successful parent-child relationships. Your children are the parents of tomorrow.

Preparing for the Future

By Metta C. Gerrard

THE Advanced Senior Class of the South Eighteenth Ward, Ensign Stake, is a continual surprise. They make an up-to-date research in more fields than genealogy. History, social studies, current events, biography and natural science makes of their lessons points of continual interest.

However, they really enjoy genealogy. The first assignments showed outstanding preparation and each succeeding one is being completed with diligence. Assignments are small and continually checked.

The study of a canary aviary and the pedigrees of these songsters, with a lecture on proper mating by their owner, Francis C. Bromley, started the group investigating their own predecessors to find: Where and from whom do I get this tendency this characteristic, these physical traits? Who are my ancestors? Am I fit to carry on the torch they have passed on to me?

The class has separated their work into these divisions:

1. Open period
Visual aids demonstrations, etc.
2. Checking period on work completed
3. Planning and evaluating period
4. Presentation of problems
 - (a) discussion
 - (b) decisions
5. Trips
 - (a) Plans for same
 - (b) Significance of
 - (c) Ways and means
 - (d) Report of trips—Value placed on same
6. Lesson for day presented
7. "Added Upon" by Nephi Anderson is read.



Photo by Claudell Johnson

JOY COMES FROM VICARIOUS SERVICE

From left to right: Bruce Hurst, Florence Lundvall, Roma Christiansen, Metta C. Gerrard, Instructor; Clyde Parkinson, Florence Evans, Herbert Koehler, Betty Lowe.

8. Other contributions from members presented.

"The Mormon Miracle" by Grace Johnson has become one of the central themes of the class members who are gathering faith promoting incidents from the lives of young people to enrich their own, and they truly find it entrancing.

The members are high school students. Their time is really staggered but they snatch time enough to prepare class assignments.

The outstanding qualities of the group are

1. Reverence.

2. Ability and will to work.
3. Sustained interest.
4. The hearts of investigators for new fields of work.
5. Cooperation.
6. They come from true Latter-day Saint Families.

No wonder, such a group has aid from their parents which is indeed their crowning blessing. This coupled with a Sunday School superintendency of liberal views and dynamic action is the background of the young people of this sturdy class.



"TRICKS OF THE TRADE"

By Joseph W. Richards*

Behavior Problems in the Church

ANYONE who attends our Church meetings regularly knows that we have too many individuals who do not know how to conduct themselves properly in the house of the Lord. This misbehavior is common in Primary, M.I.A., Sunday School, Priesthood Meetings, and even in Sacrament Meetings. Do our young people have a general disregard for the Church officials and our Church buildings? Are they completely ignorant of the meaning of reverence? This writer feels there are reasons for such behavior. The reasons should be understood by all Church officials and something done to correct them.

We believe that the Church should provide all types of activities for its members. In the providing of these activities our Church buildings are used for parties, dancing, motion pictures, basketball games, drama, religious assemblies, classroom teaching, etc. Our young people who cheer their favorite basketball team, who become excited in motion pictures, who participate in active games at a party, or who enjoy the pleasures of a dance cannot adequately transfer from themselves into well-behaved and reverent individuals in the same buildings when they are used for

religious services and classroom activities. Because they cannot play the multiple roles required of them many behavior problems result that are not always the fault of the individuals.

Another factor is that we do not have a professional clergy who dress in a special costume. Our members see the bishop and other Church officials as parents, as neighbors, as citizens of the community, and as other members of the Church with special duties assigned to them. They do not see these people as professional persons, dressed differently, and in some cases living by different standards symbolizing a unique position. Again, the necessary transformations are not made by the individuals in religious situations. The humility, the respect, and the reverence that should be demonstrated in the presence of the Church officials when they are performing their assigned duties are not present. In too many cases we have behavior problems develop that create undesirable religious and learning situations. Because of the two factors mentioned, and others that could be mentioned, we need well-qualified, experienced teachers. *Do we have them?*

The teachers in the priesthood meetings and the auxiliary organizations are not, generally speaking, professional teachers. Because they are confronted with behavior problems, they do not know the skills that are essential in successful teaching, and may not have suitable personalities to assume the leadership required of teachers; the individuals, therefore, quit or fail before they have a chance to succeed. The General Sunday School Board tells us that out of approximately 50,000 Sunday School teachers in the

Church 35,000 change each year. If such a turnover takes place in the Sunday School a comparative turnover takes place in the other Church organizations. This factor, *teacher turnover*, is enough to cause conditions in the Church that lead to behavior problems, and a failure to teach the gospel adequately to our young members who need it so very much.

We can and will do something to meet the challenge!

First, let me call your attention to the 1951 Convention Instructor which carries out the 1951 Convention Theme:

"Achieving the Objectives of the Sunday School Through-Enlightened Teaching."

The Sunday School General Board has suggested and prepared various plans for the *Pre-service and In-service Teacher Training Programs* which, if followed, will bring outstanding results.

Starting with the November, 1950 issue of *The Instructor*, and in each succeeding issue for 1951, material may be found that is of value to those who would develop the art of teaching in the Sunday Schools of the Church.

Second, it is interesting to know that bishops and Sunday School superintendents are recognizing the need for teacher training classes and are providing facilities for them which indicates that steps are being taken in the right direction.

Four articles are to be submitted by the writer on how to improve your teaching. They are entitled: "*Classroom Organization*," "*Classroom Environment and Motivation*," "*Lesson Preparation and Methodology*," and "*Positive vs. Negative Discipline*."

*Joseph W. Richards holds a Bachelors degree from the University of Utah, is actively engaged in graduate work, and is a student of psychology and sociology. At the present time he is a counselor at East High School, Salt Lake City, Utah.

Starting the first of October 1950, Bishop Alfred C. Nielsen, with the very able assistance of Brother Richards, organized a Teacher Training Class which meets during the opening exercises of the Sunday School.

The Douglas Ward of the Bonneville Stake is indeed fortunate to have a man like Brother Richards, a counselor in their Sunday School superintendency, who is willing to give so freely of his time and talent to their Teacher Training Program.

The Instructor Committee is pleased to present this series of articles because it is a practical demonstration of what can be done by those who have caught the true spirit of teaching the gospel and are interested in improvement.

If each bishop and Sunday School superintendent in the Church would find individuals who really want to teach and encourage them to learn some of the necessary skills to become effective teachers, they will stay with their respective assign-

ments long enough to be successful, and if successful they will not move to other positions in the Church. This will result in better and more effective teaching.

As trained teachers take over our classrooms there will be fewer and

fewer behavior problems, increased attendance, a greater interest in the gospel and an individual determination by members of the Church to resist the temptations of our social environment and live the gospel of Jesus Christ.

Understood Betsy

Understood Betsy by Dorothy Canfield, Grosset & Dunlap, Publishers, 213 pages, \$1.00. This is one of the Thrushood Books, Copyright 1916-17 by the Century Company, 1917 by Henry Holt & Company and 1947 by Henry Holt & Company, Inc.

THIS edition is published in a series of "Modern Classics" for boys and girls in handsomely printed, well-bound books. "Colorful jackets, large-size format, easy to read type. Perfect for the library. Not a word has been cut from the original \$2.00 editions."

It is reviewed here for the benefit of parents and teachers of children and youth. They can learn much of great value from a study of the leading personalities in the story—Aunt Frances, Cousin Ann, Elizabeth Ann (Betsy), Uncle Henry, Aunt Abigail, the teacher with initiative and sympathetic understanding of children, and Ralph, unconventional boy, one of Betsy's classmates from whom she learned valuable lessons that helped to change for the better her moral and religious thought and actions.

There are parents like Aunt Frances, foster mother of this orphan girl, Betsy. She with her love and scrupulous conscience refused to let the child grow up; instead Betsy acquired the idiocrasies of the foster parent, and became wholly dependent upon parental guidance, and lost when such guidance was not available.

It is hard for some parents to abstain from reading their own thoughts into the minds of their children and out of irrational love to seek to impose their ideas upon succeeding generations. Such parents are likely to be unjustly critical of others whose personalities and habits are different from their own, as was the case with Aunt Frances until she became engaged to be married, and learned from Betsy how to behave under new and heretofore despised conditions. She then began to under-

stand herself and to appreciate her misjudged relatives who lived on a farm.

Because of illness the city residents of the family, with whom Aunt Frances and Betsy lived, moved to the far west for recovery. Betsy was sent to live temporarily with her strange relatives on a farm in Vermont.

The very different types of personalities in Cousin Ann, Uncle Henry and Aunt Abigail and the teacher in the little one-room country school began at once to work miracles in the life of Betsy. While her physical health and strength improved, the miracle was wrought in her mental health and happiness. The major portion of the book is occupied with this story. It can be read by parents to children of kindergarten and primary grade ages as bed time stories. Some of the stories they will want to hear over and over again, if they are normal children, not spoiled by excess or abuse of some recent inventions that over stimulate the child's mind to the detriment of his mental and moral health.

Notable features of the book are the examples of how happenings, that are for the time being very distressing, turn out to be blessings—valuable contributions to the development of character. These seemingly unfortunate conditions may be either physical (sickness, floods, earthquakes, etc.) or moral (human delinquencies).

"Woe unto the world because of offences for it must needs be that offences come; but woe to that man by whom the offence cometh."

—Matthew 18:7

This is one of the most profound and difficult of all the problems of both theology and philosophy. Yet it is a fact in human experience. Most books on ethics ignore it, perhaps because they do not deal with the metaphysics of morals.

Why is moral evil necessary in a world created for the habitation of

man? Because the possibility of moral evil is essential to the highest development both of individuals and communities. Wars have been fought in defense of truth and other spiritual values. If these values were not in danger of destruction there would be no call for courage, either physical or moral, to defend them. These are facts in human experience that are illustrated in the seeming misfortune of Betsy and her little friend Molly at the County fair. Betsy, now ten years old, had been accustomed to decide when in trouble by thinking, "What would Cousin Ann do?" She was the strongest character Betsy knew. She appealed to her as a young child in trouble appeals to a parent. When she was lost in a great crowd of strangers, through negligence of farm neighbors responsible for returning the little girls to their relatives, Betsy faced a new situation which couldn't be solved except by appeal to her own independent judgment. This she did with remarkable success. Thus on her tenth birthday she took a great step forward in her character development. The incident also brought to light the finest qualities in Cousin Ann, Uncle Henry and Aunt Abigail and, indirectly, transformed for the better the character of Aunt Frances.

At this time the whole world is faced with both physical and moral evils. Man's mental and social progress has come about to a large extent by his struggle to overcome physical evils by medical, engineering and other scientific methods. The chief evil, however, is moral. This is the result of individual and community selfishness, unwillingness to share the bounties of life provided by the creator and the collective and cumulative efforts of civilized mankind through the ages, together with the ambitions of a few to rule over their fellowmen. To overcome these evils, with the guidance of a just and loving God, is a religious obligation of men of goodwill everywhere.

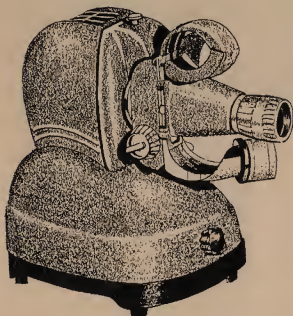
Book Review

By Milton Bennion

KNOW YOUR AUDIO-VISUAL AIDS

THE FILMSTRIP PROJECTOR

By Frank S. Wise



THE FILMSTRIP PROJECTOR

OF all projection machines, the filmstrip (sometimes known as slidefilm) projector represents about the smallest, lightest and most economical piece of equipment in the visual aid field.

It is not generally known, but the filmstrip antedates the small 35mm two-by-two slide by many years. Conceived in the early days of the motion picture, it still holds to the old standard of sixteen frames to the foot, and the picture occupies the entire space between perforations—just like the old silent 35mm motion pictures. Double frame (Leica) 35mm strips are also used sometimes, but this size of picture is not generally conceded to be a standard for filmstrips.

Quite apart from its obvious economy, the filmstrip projector has several features which recommend it highly in the educational field: In the first place, it is easy and simple to operate. Any student in the third grade can learn in a few minutes how to load the film and manipulate the picture changing mechanism. The method of changing from one

picture to the next is accomplished by turning a small knob which is connected with a toothed sprocket, which in turn engages in the perforations running down each side of the film, ensuring rapid and accurate transition of scenes. Since the film comes in strip form, there is no possibility of losing any of the pictures, and when the film is loaded correctly there is no chance of any of the pictures being inserted upside-down, which error frequently breaks up the order of the class and can be quite disconcerting to the teacher! But perhaps the most important feature of the filmstrip in the teaching field is the fact that there is no opportunity for the pictures to be shown other than in the proper sequence. Sometimes, either by accident or design, certain pictures may be left out or transposed in their order. Now, assuming that the picture story has been put together in the first place by those who know what they are about, there seems to be some danger in an arbitrary or wilful changing of the proper sequence. Certainly, during the last war, the filmstrip proved its value many times with this no-possible-change feature, as there were several subjects taught to the men of the armed forces in which it was vital that they *all* received the same story—especially important was the sequential order in which the pictures were presented. Had slides been used instead of filmstrip, there was every likelihood that some would get lost, or the order be changed by carelessness or because some particular instructor thought it would look better another way. Under such circumstances *all* the men would *not* get the same story, with possible serious consequences—perhaps even the loss of life. This, of course, is not likely in the peace-time classroom, where

any such discrepancy might be corrected at some later time without hurt or harm being done to the student. But it points out one of the major advantages of the filmstrip and explains, to some extent, its popularity and preference in the educational field.

From a commercial or Church producing point of view, the filmstrip can be supplied at a cost several times lower than its nearest rival—the two-by-two slide. Not only does it take but half the film stock to tell the same story, but there are no mounting charges involved which is always a slow and costly operation. The storage and transportation of the filmstrip likewise shows great advantages over slides, in that a small circular can, about one inch in diameter, will accommodate a filmstrip of well over one hundred pictures. The same number in two-by-two slides, even in cardboard readymounts, would occupy a much larger space and, since they are usually carried or mailed in cardboard or wooden boxes, would not have the advantage of being enclosed in an airtight can.

Another advantage from the film producers point of view, lies in the fact that, where there is only a two-by-two slide projector available for the showing of a filmstrip, it is possible to cut the strip up into separate frames and mount each picture in a single frame two-by-two mount. Thus making the film subject available for both types of projector. On the other hand, if a production is marketed in the two-by-two medium only, there is no possibility of converting it so that it can be shown on a filmstrip (not tri-purpose) projector.

Since we are mainly concerned here with the Church attitude toward this form of visual aid, it might be well to review what has been done

and what is available to date. Actually, the only organization which has gone into production along definite lines is the L.D.S. Church Mission Literature Committee, although the Sunday School has produced several filmstrips for exhibition on special occasions. Since the Mission Literature Committee's main function is to provide materials for the missions, the several filmstrips which they have produced have only received wide circulation in the missions. "In the Top of the Mountains," "Historic Highlights of Mormonism," "Temples," and "Early Empires of America" are filmstrips which were conceived and carried out with the definite purpose of appealing to the non-member, and usually are not appropriate in Sunday School classes. A few other filmstrips are available through the Deseret Book Company which deal with Church subjects. For instance: President Smith's trip back to Nauvoo and return over the Pioneer Trail in 1946 has been reduced to filmstrip and is called "Where the Saints Have Trod." Also, scenes from the "Message of the Ages" pageant, produced by the Church in 1947 in the Tabernacle, have been caught and reproduced in color filmstrip.

Many commercially produced filmstrips are available which can be

used in Sunday School classes. Besides religious subjects, these include general strips which deal with Health, Child Welfare, National Affairs, Temperance, and a host of other subjects. Commercially made filmstrips on Teacher Training and allied subjects are also available, many of which are eminently suitable for use in Faculty Meetings. But for specific use in Sunday School classrooms, there is undoubtedly a need for a series of filmstrips specially produced for the Church, integrated with, and related to, definite courses of study. There is every indication that such filmstrips will someday be available, and ward libraries are encouraged to prepare themselves with suitable equipment and facilities. It is extremely unlikely that, when such material becomes available, there will be a filmstrip provided for each and every weekly lesson. In fact there are many lessons which do not lend themselves to continuous visual presentation, and in any case it would be a psychological mistake as well as an economic burden on the Church to provide such material in excess. Certainly there are some subjects which are more suitable for visual presentation than others—such as Church History, The Life of the Savior, and Book of Mormon Stories. But in all proba-

bility, the lesson material which will be provided with accompanying filmstrip illustrations, will be staggered, so that a single, or perhaps two, filmstrip machines can adequately serve the average Sunday School. One week it could be used by the First Intermediate Class for their lesson, the following week by the Juniors in their course of study, etc.

The filmstrip projector will be found useful in other ward activities and has already proved its superiority in the projection of hymns in the chapel. In purchasing equipment in anticipation of the more general use of projection aids, wards would be well advised to procure at least one tri-purpose projector. This is a machine which will handle both the standard single-frame filmstrip, the double-frame in strip form, and also two-by-two slides. There are many occasions when a returned missionary or some other member of the ward might have a private collection of slides which might pertain to a Sunday School lesson or a Mutual program. In such cases, the tri-purpose machine will accommodate these slides in addition to the filmstrips which may be recommended, especially for teaching purposes, by the Church.

Pitch Pine Tales

Pitch Pine Tales, by Dr. Howard R. Driggs, Illustrated by L. T. Bjorklund, One of the Aladdin Book Series, A division of the American Book Company, Copyright 1951 by Howard R. Driggs, pp. 101, price \$2.00.

This book includes a "Foreword—Injun Nuts to Crack," and a dozen tales of American pioneer life, beginning with the arrival of the Pilgrims in New England and their relations with the Indians and ending with the Blackhawk War of 1865, which began near Pleasant Grove, Utah. It spread rapidly to other parts of the Rocky Mountain region, and struck terror into the hearts of thousands of

mothers and children, while young men and husbands and fathers left their homes to subdue Blackhawk and his warriors.

These stories, for the most part, are descriptive of pioneer life in the region drained by the Mississippi River and its tributaries. They are descriptive of the primitive, one-room, log cabin life of the advanced column of settlers, and their relations with both friendly and hostile Indians. The stories are told by grandparents and others who were witnesses of the events described as home fireside entertainment of the children and youth gathered around the family hearth.

While these tales are very realistic they are uplifting and instructive. The often just grievances of the Indians are recognized. The good qualities, however, of these primitive peoples receive greater emphasis. This is also true of the stories of white settlers, many of whom received into their homes and cared for the orphan children of Indian warriors who had fallen in battles with the whites.

Dr. Driggs is a very entertaining and skillful story teller and a well-known author of national repute. He needs no introduction to readers of *The Instructor*, having been a contributor to this magazine for more than forty years.

Book Review

By Milton Bennion



THE CHURCH OF JESUS CHRIST IN ANCIENT TIMES

By Elaine A. Cannon

CAN you remember when you were fourteen? Can you remember how important it was to be popular; how eager you were to grow up; how many hours you spent dreaming of the future?

Let's hope that the answer to this question is "yes" because your success as a Sunday School teacher will depend on how you understand the teenagers in your class and how well you can help them overcome their problems through applying the lesson material to their lives.

The four lessons dealing with the early Christian church on the American continent and in Rome (Chapters 26, 27, 28, 29) contain many fundamentals which you might tie in with everyday teenage problems.

For instance, in chapter 26 where the simplicity of the true church of Christ is discussed, you, as teacher, could well bring up the point that simplicity in the students' lives is as much the right thing for them as we believe Christ meant it to be in His Church. Right now, when boys and girls are getting their first taste of growing up, it is easy for them to become confused, bewildered, burdened with "desires" and "choices." There is so much to do . . . church socials, movies, parties, dances, athletics, hobbies, radio and television to hear and watch, books to read, family associations, committee re-

sponsibilities. A teenager must learn early in the game to be selective; and not clutter up their minds and lives with non-essentials. The teacher should put over the fact that when it comes to the disposition of their time, the teens should build their lives around certain fundamentals. These simple truths will give each person the ability to select the activities that will bring him the most happiness. They will give him direction rather than confusion.

When mention is made of King Benjamin's final sermon to his people in Chapter 27, it should be remembered that this is one of the most masterful pieces of scripture there is.

The lesson goes on to tell of the happy state of the Nephites when they were living the gospel of Jesus Christ, and then takes up the factors that brought about their downfall. These same things hold true in the life of a teen. When he is living consistent to what he knows is right, he is happy. He is at peace with himself. He is bound to be more popular because consistency in living rather than pretense brings about a whole or unified personality. If you are poor, you keep clean and improve your personality, but you don't kill yourself putting on airs of the rich. If you are a good Latter-day Saint teen, you don't smoke some of the time and not at others. You just don't smoke no matter where you are or with whom! Such a consistent person has a healthy personality and one that is usually more pleasing to others than one who is inconsistent and can't be counted on.

Teens should decide now what kind of person they want to be, what kind of friends they want to have and why and then "stick to their guns" in spite of outside influences.

The Nephites fell because they let outside influences enter into the picture. They lost sight of true values and sought after material things. It

is a great temptation today, more so than ever before, for boys and girls of this age to be clothes conscious, car conscious, pleasure seeking. The teacher can point out that if they tie their lives too much with worldly and material things, they too will fall. They will be shallow, devoid of character or personality because their eager lust for fashion and empty fun is their sole objective in life.

When Constantine, ruler of Rome, joined the Church, many many other people became Christians only because they wanted to please the emperor. It was the popular thing to do, as lesson 29 points out, to become a Christian. But these people weren't good church members because they weren't truly converted. As a result the church changed.

The point can be made here that doing something because everyone else is doing it or simply to please or impress another person isn't a valid excuse or reason at all. What is good for one may not be good for another. Consider the chubby girl wearing bulky tweeds, gathered skirts because her slim best friend does; the girl who selects hair style or clothes according to fashion alone without considering her personality, face and figure; the boy who smokes or drives recklessly because some of his crowd do; the boy who gives up playing a musical instrument for fear of being called a sissy; the teen who used foul language or tells "shady" stories to impress others with his worldliness; the girl who pets to be popular.

Teens who play follow the leader in a game of run-sheep-run lose their individuality and are merely "one of the mob." They act without thinking which can only bring unhappiness in the long run. The best sources of fashion, beauty, etiquette, personality and character advice for teens emphasize that it's smarter to be individual than merely a carbon copy. And while you are at it, be the best YOU possible!

*Elaine Anderson Cannon, author of this article on teaching teenagers, writes the well-known daily column in the *Deseret News*, "Hi Tales." In this discussion she draws her examples from the Sunday School course by Lowell L. Bennion, "The Church of Jesus Christ in Ancient Times."

Elaine is a comely young mother of four and wife of Bishop D. James Cannon of Highland View Ward in East Mill Creek Stake (Salt Lake City). When she was yet a college sophomore she was writing a column for a Salt Lake daily newspaper. At 21, she became society editor for the *Deseret News*. Meanwhile, she won a number of honors at the University of Utah, being crowned campus queen, elected to numerous student body offices, and chosen state winner in debating.

Her "Hi Tales" have won wide acclaim. Teenagers like to read her column because she talks their language. Parents and school leaders appreciate her articles because she guides youth right. Her television program, "It's A Date," was also a popular KSL feature. She gave it up, though, because of increasing family and Church duties.

Jesus the God of Ancient Israel

THE following question is asked by an Ogden correspondent: "Are we to understand that God the Father spoke to Moses face to face on Mount Sinai, or are we to understand that it was Jesus Christ?"

There is in modern Christendom a strong tendency to ascribe to the Father visits and communications with mankind that were really made by the Lord Jesus. There is even a respectable percentage of the members of His Church, established in these days, who have the idea that it was the Father and not the Son who appeared to the patriarchs and prophets of old, who delivered Israel from Egypt, who gave the law on Sinai, and who was the guide and inspirer of the ancient seers. This was not the understanding of the true servants of God either before or after His coming. Those who preceded the advent of the Messiah understood that He whom they worshiped as Jehovah should in due time tabernacle in the flesh, and the writings of Justin Martyr and other of the early fathers show that this was the belief of the early Christian church on the eastern continent. The writings of the Hebrew prophets as we have them in the Bible, are perhaps not as plain on this point as are those of the Nephite seers that are revealed to us in the Book of Mormon. But we have in this latter record some quotations from the earlier Hebrew prophets that make this point very clear. Nephi writes, (1 Nephi 19:10):

And the God of our fathers who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him; yea, the God of Abraham, and of Isaac, and the God of Jacob, yielded himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos.

Here we have the testimony of Zenock, Neum and Zenos that the God of Abraham, Isaac and Jacob was by wicked men to be lifted up, crucified and afterwards buried in a sepulchre, showing that these ancient worthies understood that it was the God of Israel who should come to His own. Nephi, who himself was

a Hebrew and the son of a prophet of that same race, also testifies in the above passage that it was the same God of their fathers who led them out of Egypt and preserved them in the wilderness. About four hundred years later another Nephite seer, King Benjamin, testifies that an angel came to him and made this glorious promise:

For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.

A little further on he says:

And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary.

And lo, he cometh unto his own, that salvation might come unto the children of men, even through faith on his name; and even after all this, they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him.

But we have the word of the Savior Himself on this point that puts controversy to an end. When, after His resurrection and ascension into heaven, He first appeared to His Nephite disciples on this land, He declared, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world; . . . I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (3 Nephi 11:10, 14.) Later during His ministry among the Nephites he affirms: "Behold I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled." (III Nephi 15: 4, 5.)

Should any still have a lingering doubt that the Jehovah who revealed himself to Abraham, to Moses and to others was any other than

He whom we know in the flesh as Jesus Christ, that doubt is set at rest by the revelations given in these days. In the vision seen by the Prophet Joseph Smith and by Oliver Cowdery in the Kirtland Temple, the third day of April, 1836, the following appears:

We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber.

His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

I am your advocate with the Father. (Doctrine & Covenants, Section 110, verse 2, 3, 4.)

Somewhat curiously an ancient Syriac manuscript has within the last few months been unearthed that is known as the Gospel of the Twelve Apostles. Whether the Twelve Apostles had anything to do with writing it has nothing to do with the point under consideration. The writing was originally in Hebrew, and what we wish to draw attention to is that whenever this manuscript was first written, the writers of the original believed that Jesus was He who spake with the ancient Israelites. It commences:

The beginning of the Gospel of Jesus Christ, the Son of the living God, according as it was said by the Holy Spirit, I send an angel before his face, who shall prepare his way.

It came to pass in the 309th year of Alexander, the son of Philip the Macedonian, in the reign of Tiberius Caesar, in the government of Herod, the ruler of the Jews, that the angel Gabriel, the chief of the angels, by command of God went down to Nazareth to a virgin called Mariam, of the tribe of Judah the son of Israel (her who was betrothed to Joseph the Just), and he appeared to her and said, "Lo! there ariseth from thee the one who spake with our fathers, and he shall be a Savior to Israel; and they who do not confess him shall perish, for his authority is in the lofty heights, and his kingdom does not pass away."

*The above article is reprinted from the February 1900 Juvenile Instructor. See also Sunday School Manual, "Teachings of the Book of Mormon" Chapter 9, Pages 21-24.

Living With Great Minds

Through Memorization

For the Month of August

Sunday Morning in the Nursery

Serve the Lord with gladness; come before his presence with singing.—Psalms 100:2.

Spiritual Growth in the Kindergarten

My little children, let us love not in word, neither tongue, but in deed and truth.—1 John 3:18.

Learning, Loving, Living

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

—Matthew 7:7.

What It Means to be a Latter-day Saint

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3:7.

The Life of Christ

... I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die. Believest thou this?—John 11:25-26.

The Church of Jesus Christ in Ancient Times

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John 10:16.

The Restored Church at Work

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

—John 13:20.

Saviors on Mount Zion

Behold, the time has fully come,

which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come.—To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.—Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

—Doctrine and Covenants 110:14-16.

Good Tidings to All People

Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

—Deuteronomy 31:6.

Principles and Practice of Genealogy

And, if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God.

—Doctrine and Covenants 14:7.

Parent and Child in the Latter-day Saint Home

For inasmuch as ye do it unto the least of these, ye do it unto me.

—Doctrine and Covenants 42:38.

Teachings of the Book of Mormon

And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil.

And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God

belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

—1 Nephi 14:9-10.

HOW TO USE THIS MONTH'S COLORED PICTURES

BOTH pictures this month illustrate the calls that came to two great men, Moses and Paul.

Moses and the Burning Bush

In the Old Testament one of the most important and dramatic incidents is that concerning Moses and his call to lead Israel from bondage. The artist shows him shielding his eyes from the bright light of God's presence.

The picture can undoubtedly be used to illustrate many lessons. Some are the following:

Course No. 18 (The Gospel Message): "Members of the Kingdom Willing to Hear the Message."

Course No. 5 (Primary): "Trusting in God Helps Us to Be Unafraid."

The picture will be particularly helpful next year in Course 9 (Second Intermediate).

Paul's Conversion

Some artists have portrayed the conversion of Paul by showing him lying in the road, with his traveling companions looking at him from a distance. O. Stemler shows Paul alone, thus giving greater emphasis to the man.

See how the artist has emphasized the figure he depicts. The light from Heaven makes the road almost white and forms a background against which Paul's head stands out sharply. Paul covers his eyes because

(Concluded on page 178)



O. STENLAP

Printed in U. S. A.

PAUL'S CONVERSION

Acts 9:1-6



Printed in U. S. A.

MOSES AND THE BURNING BUSH

Exodus 3:1-6



Superintendents

We Learn by Doing

By A. Hamer Reiser

At the earliest opportunity, members of the superintendency go into the Junior Sunday School and observe the satisfaction and delight of the little children when the teacher gives them opportunity to do something on the class or general program. The child who leads in prayer, or in a song, recitation or story; who displays a picture, has a gratifying experience which encourages him and brings him back for more. He learns by the little and big things he does.

"Teaching is the direction of learning activities"—that is the teacher's part.

"We learn by doing"—is the learner's part.

This principle is applicable in all classes in the Sunday School, from the Junior Sunday School through the Gospel Doctrine class. The man who was asked, "Was it a good meeting?" and who answered, "Yes, a very good meeting . . . I spoke," was

speaking for every man, woman and child. People enjoy feeling that they belong; that they help to make a class interesting and profitable. All of us gain satisfaction when we are recognized and given opportunity to be helpful and to do something for the benefit of others. It is such a simple, universal and legitimate way to gain approval and appreciation of others.

The Sunday School program and activities in the worship service and the classrooms are filled to overflowing with things for people to do for the benefit of others. It is a wise superintendency and teacher who deliberately, every Sunday, plan many activities and services for many people to do which help carry the Sunday School programs to the fulfillment of their objectives.

One wise and successful bishop of a large ward used the principle successfully with the large number of young men of the Aaronic Priesthood. He resolved to have an assign-

ment for every young man in the ward, every week. In the Sunday School these young men served as greeters and ushers; in the sacramental services of both the Junior and the Senior Sunday School; and as class librarians.

Sunday School superintendents have the following activities which they can assign to members of the school by way of application of this important principle:

1. Giving two-and-one-half-minute talks.
2. Offering the opening and closing prayers.
3. Leading the sacrament gem.
4. Acting as monitors to direct the marching or separation to class work.
5. Distributing and gathering song books.
6. Distributing mimeographed or printed announcements and
(Concluded on page 190)

DESERET SUNDAY SCHOOL UNION GENERAL BOARD COMMITTEES

Lesson Departments

TEACHER TRAINING

H. Aldous Dixon
A. Parley Bates
William P. Miller
Addie L. Swapp
Asahel D. Woodruff

FAMILY RELATIONS

Asahel D. Woodruff
Lorna Call Alder
Reed H. Bradford

GENEALOGICAL

A. William Lund
Thomas L. Martin
Archibald F. Bennett

GOSPEL DOCTRINE

Gerrit de Jong, Jr.
J. Holman Waters
Henry Eyring
William E. Berrett

THE GOSPEL MESSAGE

Don B. Colton
Richard E. Folland
James L. Barker

ADVANCED SENIORS

Earl J. Glade
Leland H. Monson
Carl J. Christensen

SENIORS

Ralph B. Keeler
Wilford Moyle Burton

ADVANCED JUNIORS

Wallace F. Bennett
Wendell J. Ashton
Edith Ryberg
W. Lowell Castleton

JUNIORS

(Same as Advanced Juniors)

2ND INTERMEDIATE

Kenneth S. Bennion
Inez Witbeck
Nellie H. Kuhn

1ST INTERMEDIATE

A. LeRoy Bishop
Lucy G. Sperry
Melba Glade

JUNIOR SUNDAY SCHOOL

Eva May Green
Co-ordinator

PRIMARY

Margaret Ipson
Hazel Fletcher Young
Evalyn Darger

KINDERGARTEN

Lorna Call Alder
Claribel W. Aldous
Hazel W. Lewis

NURSERY

Marie Fox Felt
Addie L. Swapp

Special Committees

FACULTY MEETING

Carl J. Christensen
Ralph B. Keeler
Marie Fox Felt
Florence S. Allen
Asahel D. Woodruff

LIBRARIES

Wendell J. Ashton
J. Holman Waters
Hazel W. Lewis

ENLIGHTENMENT

J. Holman Waters
Lucy G. Sperry
Wilford Moyle Burton

CURRICULUM CORRELATION

David Lawrence McKay
Ralph B. Keeler
Asahel D. Woodruff
William E. Berrett

AUDIO-VISUAL AIDS

A. Hamer Reiser
Carl J. Christensen
Richard E. Folland
Frank S. Wise

PUBLIC RELATIONS

Earl J. Glade
Wendell J. Ashton
Claribel W. Aldous

CONSULTANTS

Leland H. Monson,
Book of Mormon
Thomas L. Martin,
Old Testament

A. William Lund,

Church History

Archibald F. Bennett

Genealogy

Don B. Colton

Church Doctrine

MISSION SUNDAY SCHOOLS

Don B. Colton
Adam S. Bennion
A. William Lund
Richard E. Folland
Gerrit de Jong, Jr.
Edith Ryberg
Henry Eyring
William E. Berrett
Asahel D. Woodruff
Marie Fox Felt
Lorna Call Alder
Archibald F. Bennett
James L. Barker

MUSIC

Alexander Schreiner
Vernon J. LeeMaster
Lowell M. Durham
Florence S. Allen
Beth Hooper
David A. Shand
STANDARDS
(Check-up and Follow-up)
A. Parley Bates
Thomas L. Martin
Inez Witbeck
W. Lowell Castleton
J. Holman Waters

Secretaries

Personalizing Personnel Records

THOUGH the secretary has the main responsibility for the statistical records and reports of the Sunday School, the superintendency and teachers must bear a large share of the responsibility.

The officers and teachers make the records and use them. The secretary gathers, organizes, preserves and publishes the data brought into being by the activities of the officers, teachers and members of the school.

The secretary, who should be the specialist in the matter of record keeping, and publishing, should be prepared to give officers and teachers some practical help in carrying out the record making, and keeping phases of the project suggested this month in the superintendent's department.

To make this project of maximum value, the members of the Sunday School, who take part in the activities of the worship service and the class work, as suggested, must be given appropriate recognition by having a proper record made of their having filled the assignments.

The regular minutes kept by the secretary will be the record of the participation of the people who take part in the general exercise of the school by filling assignments to pray, to lead the sacrament gem, or participate in the sacramental service.

If the regular forms in the minute book do not provide space for writing the name of the individual who helps out, the secretary should nevertheless make a note in the space available for miscellaneous memoranda or remarks. Here, it is appropriate to note the names of the people who served as ushers, greeters, monitors, or in other special capacities.

Also very important is the keeping

of a record of classroom activity and special assignments fulfilled by the individual members. Some of this record can be noted in the regular class roll book. The remarks column, to a limited degree, can be used. The class roll can be marked with various symbols (which should be interpreted by an appropriate "legend" in the roll book). For example, in addition to the recommended roll book marks for "present" and "excused" attendance at stake or general conference can be indicated by "C"; if a member of the class offers prayer in the class, that can be indicated in the class roll by a small letter "p"; benediction "b" and the various other class activities can be recorded for the record of each individual by an appropriate abbreviation or symbol. (See Handbook, page 86)

The roll books have thirty lines and seven pages for recording names. These are sufficient for 210 names for one year, allowing one line per pupil. The roll book will serve for 105 names for two years; 70 names for three years.

Allowing two lines per pupil (to provide extra space for marking symbols of class activities engaged in by the individual pupil) the roll book will serve 105 pupils for one year and 52 for two years.

Some teachers may prefer to keep the personalized record of pupil attendance and participation on an individual 3" x 5" or 4" x 6" individual card or cards, one or more for each pupil. On such a card could be kept all other information about the individual pupil which the teacher may desire to have, such as the date and place of birth, parents home address, telephone number, names of brothers and sisters, other relatives; interests, achievements,

skills, record of activities, and class work, priesthood, school accomplishments, hobbies, and all other data which will enable the teacher to know the pupil as a distinctive, individual personality.

The important point about all this is to make these records help teachers to personalize their attention to and teaching of the pupils. Using records in this way will transform the pupil from a mere "statistic" in the mind of the officers and teachers, into a living, breathing, pulsating, flesh-and-blood, aspiring and inspirational personality.

Such records are important to the individual member as a record of himself, his participation, his achievement and his development.

—A.H.R.

HOW TO USE THIS MONTH'S COLORED PICTURES

(Concluded from page 176)

they have been blinded by the light.

This picture may be used to illustrate the following lessons:

Course No. 11 (Advanced Junior).

It will appear too late for the lesson entitled "On the Road to Damascus," but it can be used later when this part of the course is reviewed. It will be helpful, too, in the lesson entitled "From Damascus to Antioch."

Course No. 13 (Senior): "Obedience," "How the Gospel Spreads."

Course No. 18 (Gospel Message): "Members of the Kingdom Willing to Hear the Message."

—K. S. B.

Librarians

Making Lessons Live

EDITOR'S NOTE:

Presented here is the text for the film-strip, "Making Lessons Live" prepared by the Library Committee of the Sunday School General Board which will be available shortly. It will be particularly helpful for faculty meetings in August. (See pages 183, 184 in this issue of *The Instructor*.)

SO you are a Sunday School teacher? Or perhaps you are a ward superintendent or his assistant, or the chorister, or the secretary, or the enlistment director.

Whatever office you hold in the Sabbath School cause of the Church of Jesus Christ of Latter-day Saints, you face a challenge. It is a challenge to lead souls to become better Latter-day Saints—to keep them on the path of the restored gospel of Jesus Christ.

Your challenge may be in the hearts and minds of tiny tots—brimming with energy and restlessness, but reaching . . . reaching eagerly, like buds to the sun, to know more about life.

Your challenge may be tucked into the teens—when hearts are light and gay, when youth whirls into adulthood. That is the age when your challenge is often the stiffest. It's the age when eyes turn to automobiles, dates, ski slopes, drugstores, and sports—usually wholesome pursuits but often ones that lure young folks from Sunday School.

Or your challenge may be with the adults. There are always those who will keep coming regardless of how you teach, lead the music, or conduct the worship service. They are the backbone of the Church. But, on the other hand, there are as many who will not come to your Sunday School unless you make it interesting. And that is what we are going to talk about—making your Sunday School—and particularly the lessons—more interesting.



NORMA LOWE DEMONSTRATES USE OF FLANNEL BOARD

Your Sunday School lessons will be more interesting if they have variety. They will be more interesting if, through the year, they appeal to *all* the senses of your pupils. Always keep the senses in mind.

First, there is the sense of sight. One thinker has said that "the shortest distance between two minds is a picture." According to Dr. Charles Sheard of the Mayo Clinic,* one-fourth of our bodily energy is used by our eyes.

The second sense is that of hearing. It is the one most commonly appealed to in the Sunday School classroom. The ears are good sources of learning. But they can be better if what they hear has variety—the variety of pupils' participating, of visitors occasionally speaking to the class, and of music.

**American Magazine*, February, 1946.

The third sense is that of touch—feeling and handling objects pertaining to the lesson.

Fourth among the senses is that of smell.

Taste is the fifth sense.

Jesus, the Master Teacher, appealed to all the senses in giving his powerful lessons. He no doubt appealed to their sense of sight as he spoke of the lilies in the field, the fowls of the air, and the grass of the field. With a Roman coin, he made clear the relationship between the Church and government. He wrote on the ground as he gave the lesson: "He that is without sin among you, let him first cast a stone at her."

Jesus appealed to the sense of hearing in a number of ways. Some of his great truths were given in discussions with others. To Nicodemus,



JUANA MONROE DEMONSTRATES PIONEER AIDS

he referred to the sound of the wind to clarify a point.

With doubting Thomas, Jesus used the sense of touch to convince him of the reality of the resurrection. He invited Thomas to *feel* the wounds in his hands and on his side.

Jesus chose the hillside, where the air was fresh and probably the flowers were in bloom, to give his greatest of all lessons, the Sermon on the Mount. Yes, smell was important.

The Master Teacher also recognized the value of eating together. One of his greatest miracles was feeding the five thousand—those whom he had been teaching. Jesus recognized the five senses in his teaching. Now let us consider some of the aids you might use to make *your* lessons more interesting. There are a number of teaching helps for appealing to the eye.

There are pictures. They are useful for any age group.

There are maps and charts for the older classes.

For the younger folks there are flannelgraphs . . . and groove boards.

Large blackboards should be in every classroom. "White" or "plus-lite" blackboards, using colored, dustless crayons, are excellent for teaching little tots.

There are film projectors. and opaque projectors. . . in addition to many other aids.

For appealing to the ear, a teacher may use recordings of Bible and Church history. . . .

. . . or she may invite to the class

someone who has visited the Holy Land. . . or a visitor who has been to important Church History spots.

Many devices can be used for teaching through the sense of touch. There are replicas of Biblical and pioneer people and places and things.

There are specimens, such as old books and historic newspapers and letters . . . and pioneer souvenirs. . . .

For guiding youngsters, there are sand tables. . . .

. . . and there is the hectograph for making duplicate maps on which class members can follow the lessons or for making copies of poems and songs and sayings.

For appealing to the sense of taste, your Sunday School class may have a weekday social or outing at times. Socials help class morale. If the group is studying Church History, arrangements could be made to serve pioneer foods, such as corn meal cakes, venison, and white beans.

Any Sunday School assembly or classroom will be brighter with a bouquet of flowers, humble as it may be. It will not only appeal to the sense of smell, but will add to the general atmosphere of the surroundings.

There are many helps for making your lessons more interesting. But there are too many of them for one teacher to gather and store for her own use. And that is where your Sunday School library comes in. Your Sunday School library is a gathering place for teaching aids.

There, all officers and teachers can bring teaching helps. From your library, all can draw materials for enriching lessons, but before we talk about distributing teaching aids from your Sunday School library, let us discuss gathering of the helps. One of the best ways to build a library is for all of the Sunday School classes, particularly the teachers, to contribute to it cooperatively.

At one of the regular Faculty Meetings, the superintendency might make assignments to the different lesson departments. The Advanced Senior class might be given the assignment of providing groove-boards for the Junior Sunday School. To The Gospel Message Department could go the job of furnishing maps—both maps from the store and home-made maps. The Advanced Junior Department might be given pictures to obtain. And so the assignments could continue through all the departments, with a deadline for bringing the materials to the library. Care should also be taken to see that only teaching tools that will help strengthen gospel lessons are prepared. All aids should be in harmony with Church doctrine and history. Once the departments have their assignments, the next step is fulfilling them. None of this work, of course, should be done during Sunday School.

Generally, a good time would be on a week night. Take the Advanced Junior Department for instance. It had the job of getting pictures. Class members could be invited to a workshop-social. Each might be invited to bring some discarded Church magazines—and other magazines that might contain suitable pictures—along with a pair of scissors. The teacher and librarians would provide the paste and mounting paper. Then the group, meeting at someone's home or at the meetinghouse, could go to work together and cut out pictures, mount them, and label them. In this way, an excellent picture file could be created in one night.

You will find a whole sheaf of suggestions on what library aids to obtain for your library, how to make them, or where to buy them, in your Sunday School *Librarian's Guidebook*. It is available at the Deseret Book Company in Salt Lake City for 30¢ a copy.

The *Librarian's Guidebook* also explains in detail how to classify your teaching aids once they have been gathered.

It tells how you can make of one of your classrooms an ideal library room—and still use it for teaching, too.

But the most important part of all Sunday School library activities is the distribution of teaching aids among teachers. It should be well organized by the librarian, the superintendency, and the teachers. Teachers should let the librarian know their needs. Through Faculty Meetings, the librarian should keep teachers posted on aids that are available.

Then there should be a system of distribution. One of the best is for the librarian to follow each class as it progresses along its course of study. This can be done with the assistance of the large lesson chart distributed free by the General Board to all ward and branch superintendencies.

With the chart before her, the librarian then draws from her files and collections those teaching aids that she feels will help each teacher in the presentation of a given lesson.

At the conclusion of Sunday

School, the librarian distributes these teaching aids among the teachers. At the same time, she gathers in the aids that have been used in lesson discussions just completed.

Under this plan the teacher is under no obligation to use the aids that are placed in her hands. But generally, she will be pleased to receive them. She knows that they will help make her lessons more interesting.

They will help build stronger gospel testimonies among children and adults alike. They will give strength to each Sunday School and to the Church at large.

These teaching aids can better do all these things, too, if you will use your Faculty Meetings for demonstrating their proper use in the classroom. To summarize, now, keep in mind these suggestions for creating a successful library:

First—Remember that good year-round teaching appeals to all the senses—

seeing, hearing, touching, smelling, and tasting.

Second—Make a list of teaching aids that will help teachers in your Sunday School better appeal to all the senses.

Third—Designate a room in your meetinghouse as library—one that can be locked.

Fourth—Make assignments to the classes to garner teaching aids.

Fifth—Classify and house in your library the aids that are gathered.

Sixth—Work out a system of getting teaching aids into the hands of teachers.

Seventh—Use your Faculty Meeting for guiding teachers in the proper use of teaching aids—so that these aids will make gospel lessons *live*, and thereby build better Latter-day Saints.

Jesus of Nazareth remains the perfect model for all Sunday School teachers. Indeed, Elihu, Job's friend, was right when he said: "Behold, God exalteth by His power: who teacheth like Him."

—Wendell J. Ashton

Full Vision

SUNDAY School teaching has received a new impetus in recent months in Malad (Idaho) Second Ward Sunday School.

It all started shortly after an addition to the ward meetinghouse was completed. Among the new facilities in the addition was a library room.

Sisters Mae Morris and Rachel Sorenson were named librarians by Superintendent William W. Thomas. One librarian was to look after the needs of the Senior Sunday School; the other, the Junior Sunday School.

Then a plan was formulated and put into motion for giving teachers the classroom aids they needed. The Sunday School superintendency encouraged all teachers, at the beginning of the year, to check through their lessons for the entire twelve months ahead. Each was asked to note the teaching aids she would



SUPT. WILLIAM W. THOMAS

need. If they were pictures, she was to list the subjects she wanted. If it were models, maps, charts, or other helps, all were to be listed.

After the lists were made up, they were given to the librarians. They in turn began a search to obtain the teaching aids. The ward bishopric even provided funds as well as an *Instructor* subscription for every teacher, with the understanding that if the teacher elected to retain the magazines at the end of the year, she was to pay half the subscription price. All teachers were equipped by the bishopric with manuals and supplements at the beginning of the year. All were asked to turn them into the Sunday School library at the end of the year.

Congratulations, Malad Second Ward! You have the full vision of what a Sunday School library should be.

—W.J.A.

Librarian Sets Pace for Stake

JOSEPH is a little farming town of about three hundred people, scattered amid the shade trees along the highway in central Utah. Nearby is "Old Mountain" which each year yields a good harvest of deer.

Joseph Ward is in South Sevier Stake, and in recent months a faithful Sunday School Stake Librarian in Joseph has been leading the stake's wards to new heights in library work. Her name is Anna F. McDonald.

Obtaining the full support of her bishopric, Mrs. McDonald has been setting the pace for the stake in her own ward. One of the classrooms was designated for a library, and a

(Concluded on Page 132)

Music

Suggestions on the Hymn of the Month

August, 1951. "How Gentle God's Commands," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 67.

FOR CHORISTERS:

This is one of the most beautiful and best-loved hymns of Christendom. It is one that breathes the spirit of a loving Father whose infinite love and concern for his children's welfare is his joy.

It should be sung gently in a spirit of devotion. The slurred quarter notes which recur at regular intervals throughout the hymn are obvious indications that the music should pro-

ceed smoothly, quietly and with considerable flexibility.

The chorister who is a slave to the metronomic type of unflexible beat, and who insists on driving his congregation with his stiff, unrelenting, regular beat will immediately alienate his congregation and kill the spirit of the hymn.

This is especially true in this instance; for the music is constructed in three-measure phrases instead of the more conventional four, except for the third phrase. In order to compensate for what actually amounts to a missing bar at the end of phrases one and two, the chorister should en-

courage the illusion of adding this time value by observing a definite *ritard* on the first two beats of bars three and six, respectively. Otherwise, the hymn loses its meaning and its beauty and dissolves into mechanical senselessness.

—Lowell M. Durham

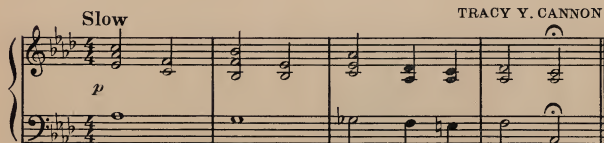
FOR ORGANISTS:

Since this is a *devotional* style of hymn, the marked rhythm and energy of a *spirited* hymn is to be avoided. The rhythm here is gentle. Observe the directions given above for choristers, for they apply equally to organists. Let your accompaniment be gentle also, playing piano or mezzo-forte rather than too loud. This hymn is spiritual rather than spirited.

—Alexander Schreiner

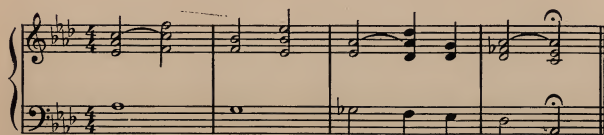
Sacrament Music and Gem

For the Month of August



SACRAMENT GEM

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.



LIBRARIAN SETS PACE

FOR STAKE

(Concluded from page 182)

few months ago the ward held a "Library Party," at which \$75.00 was raised for getting the work off to a good start. Much of this money was used for making shelves and cabinets similar to those in the Sunday School model library at general board headquarters, which Mrs. McDonald visited last June. Even before building of the cabinets began, some five hundred pictures had been gathered and mounted on heavy cardboard. More pictures were gathered at a special "Library Sunday" in September.

"The teachers in the Kindergarten and Primary classes are very enthusiastic over the help we are giving," writes Mrs. McDonald, "and ask for their pictures a week ahead so they will have time to fit them into their particular lessons."

When we get started talking about this library work we just don't know when to quit.

—W.J.A.

THE INSTRUCTOR

Ward Faculty

Lesson for the Month of August

By Edith Bauer

Sources of Help for the Sunday School Teacher

"I want to be" may be the passive stating of a daydream, or the expression of a sincere desire. But just as a journey must begin with a first step, so a goal is achieved only as activities are directed toward its realization. Many can give help of various kinds, but the achievement of any worthwhile goal is dependent upon individual effort.

Worthy Goal

The desire to be a successful Sunday School teacher is a worthy goal, but its realization is dependent on a process which includes an interplay of study, observation, planning, practice, and evaluation. Teaching is not a simple skill to be mastered in a day, a month, or a year. Learning to teach effectively is a pursuit worthy of continuous effort. The teacher must seek to develop those understandings, skills, and appreciations which are characteristics of master teachers—an understanding and love of people, skill in knowing *how* to teach and *what* to teach, and an appreciation of the worth and sacredness of human personality. The successful teacher is enthusiastic about his work and believes in the power of effective teaching. He will work and pray, and continue to develop and learn; for a *good* teacher will remain teachable.

There are sources of help which the Sunday School teachers will learn to appreciate as they use them and realize their worth. These sources should serve the teacher in helping him to develop and improve his own teaching abilities. They should be used as a new starting point of activity rather than a place to stop.

Prayer

Prayer is an important source of help. In the planning and prepara-

tion of a Sunday School lesson, it has special values to us as teachers. (1) It is through the use of prayer that we become fully convinced of its power and appreciate its value. Only then can we help others to know of its worth. (2) Prayer helps us to maintain a spirit of humility—of seeking for wisdom. Few sincere prayers remain unanswered. (3) A meaningful prayer gives indication of our willingness to make an effort to accomplish that for which we pray. As the mind becomes stimulated with strong desire, prayer helps to transform ordinary thought into spiritual experiences. (4) Prayer is faith promoting. Faith and prayer is a combination which helps us to feel a oneness with the Infinite. It guides, enlightens, and helps us to find a way to achieve.

To be used effectively as a help in the preparation of our lessons, prayer should not be a last resort. Prayer cannot be a substitute for honest and sincere work and study on the part of the teacher. In the preparation of a Sunday School lesson, there should be an interplay of individual effort, prayer, and help from other sources. When we combine prayer with our best individual efforts, prayer can have its greatest effect on our planning and teaching.

The Sunday School Organization

Our leaders recognize the importance of effective teaching as a means of developing the talents, abilities, and faith of the members of the Church. Within the Sunday School organization, special provisions have been made for helping the individual to improve his teaching. The members of the general board devote countless hours of time in planning, preparing, and evaluating lesson materials and procedures.

Sunday School Stake Board

The members of stake boards are chosen because of special experiences or abilities. They help the teacher who is seeking to improve his teaching in several ways. (1) The members of the stake board keep in close contact with the members of the general board. As a board they are somewhat like an "adaptor"—a coordinator and interpreter of the plans of the general board, and of the problems and special needs of a given locality. (2) The members of the stake board give strength and unity to the Sunday School work within the stake, integrate the teaching in the various wards, and make the cumulative effect more stimulating to the individual teacher. (3) Through such means as union meetings, visits to wards, and individual meetings, the stake adviser for each of the various age-groups can give help, encouragement and stimulation to teachers.

The wise teacher in the ward Sunday School will utilize the help which his adviser on the stake board can give him. Whether it be a general or specific help which is needed, a teacher's stake adviser is a source of help which should not be overlooked or underestimated.

The Union Meeting

The union meeting is a valuable source of help for teachers. This carefully planned meeting is under the supervision of the stake board. The teachers of the same age-groups in the various wards of a stake have an opportunity to meet together with their stake adviser.

The union meeting can serve as an opportunity for teachers to study vital problems, to participate in an exchange of ideas about materials

which can be used, and techniques and devices which have been found to be effective. While one teacher cannot appropriate another's method of teaching, this meeting together can benefit the "expert" teacher as well as the new, or inexperienced teacher. Interest in teaching is stimulated, horizons extended, and enthusiasms renewed. Through participation in union meetings, a teacher learns to know, understand, and appreciate the other teachers in the stake. In unity of purpose, efforts, and interest the individual is benefited and the cause of teaching is championed.

The Ward Faculty Meeting

Ward faculty meetings are planned for the purpose of helping teachers in the Sunday School identify and study teaching problems of the Junior or Senior Sunday School of that ward, and to help teachers learn to teach more effectively. The lessons for these meetings are carefully planned and outlined by members of the general board of the Sunday School. The teacher who studies the lesson previously, and participates in the learning experiences of the class with a spirit of giving as well as getting, will receive more help than the teacher who has made no effort to study the lesson.

The Sunday School Library

The Sunday School library is another source of help for the Sunday School teacher. The library should contain special aids, devices, and materials which are needed by Sunday School teachers. The materials in the library should be under the supervision of an active librarian. By keeping teachers informed of the materials which are available, by knowing the teachers and students of the Sunday School, and by having a procedure for getting the materials to the teacher as needed, the librarian can encourage and facilitate the use of helpful teaching aids.

A ward library can save the teacher time and money by making available, helpful teaching aids and a greater range of materials than an individual teacher could have. Each teacher need not own a hectograph, or a globe, or even a flannel board, but to have them available when needed encourages the teacher to use them. A picture or a model of a covered wagon might be difficult to find in most homes, but could serve many uses as a part of a collection in the Sunday School library. Individual teachers can help in the build-



WORK! STUDY! PRAY

ing of libraries by giving to the library materials or devices which have been prepared and used successfully in his class.

The teacher who wishes to increase his efficiency will learn to utilize the materials in the library and the services of the librarian. He will take an active interest in learning about the materials and equipment which are available and the procedure for obtaining these materials. He will plan and prepare his lesson so the materials or equipment which will be needed can be listed and checked for availability a week or two in advance of the time when it will be needed. He will help the librarian to know of his lesson plans and the interests of the students in his class. This will help the librarian to become alert to the needs of his class. An evaluation of the materials which a teacher uses will help the librarian to know her materials better, and in turn will help her to give the teachers better service. (See inside back cover this issue.)

Community Resources

A Sunday School teacher should become sensitive to the numerous meaningful learning experiences which are available in almost any community, and should learn to evaluate these resources in terms of his teaching objectives. He can find help with both materials and techniques of teaching as he learns to utilize the knowledge, talents, skills, and experiences of the people and the agencies within his extended community. As the learning experiences of the members of the class are related to the activities of the ward, Church, and community, new interests and concerns are stimulated; and the influence of the Sunday School lesson is extended and becomes a more meaningful experience. Teachers should be sure that any resource material which is used has a bearing

on the subject and helps to achieve the objectives of the lesson.

There are various techniques for using community resources. (1) Many materials gathered in the community may be brought into the classroom. These may vary from a postcard showing Carthage Jail to an exhibit of pioneer relics. (2) A guest speaker may be invited to come to the class. A teacher might have occasion to ask the oldest pioneer in the community to recall his feeling of *reverence* when he was a boy, or a world traveler who has visited the most famed cathedrals in the world to describe his impressions. (3) Individuals, committees of the group, or the whole group may be sent for interviews or observations. The class as a group might visit a place of historic interest, or several committees might visit the pioneers in the community. At the next class period there would need to be a sharing of experiences through reports, and the utilization of pictures, charts, graphs, stories, and other special aids.

The ways in which community resources can be utilized are countless. Again, the use must be evaluated in terms of the teaching objective. As the teacher learns to include such resources, he gains new insights, finds a variety of materials, and develops skill in using new techniques and procedures.

Summary

A Sunday School teacher who realizes the importance of effective teaching will continually seek for new materials, techniques, and devices which will help him to become a better teacher. There are many sources of help which can aid the teacher in his development of the understandings, skills, and appreciations necessary to successful teaching. Prayer when combined with sincere effort has special values. The Sunday School organization is continually seeking ways by which they can give greater service in helping teachers learn to do a more effective job. Every community has resources which, if wisely utilized, will provide new materials and methods of enriching one's teaching, and extending his influence. Teaching a Sunday School class is a rare privilege as well as a great responsibility. As one continues to work, to study, observe, plan, practice, and evaluate, the ability to teach will improve and the reward of being a part in the creative work of helping others develop their talents, abilities, and faith will be realized.

Teacher Training

On Becoming a Teacher

By Adam S. Bennion

THERE were three men busily engaged with mallet and chisel in a stone quarry. There came a man who had a head on his shoulders and two good eyes in it. He said to the first man, 'What are you doing?' The man replied, 'I am working for five dollars a day.' He passed on to the second, and said, 'What are you doing?' The man replied, 'I am cutting stone.' He passed on to the third, 'What are you doing?' This man also had a head on his shoulders—he looked up and said, 'I am building a cathedral.'—from "Why I Believe in Religion," by Brown.

Is your work under the calling of a teacher to be but a job, or will you elevate it into a profession?—make of it an art?

Does the task assigned you appear to be a burden—an obligation—or can you see in it a wonderful opportunity?

For what will you be remembered when your teaching shall have been done?

At the outset, these questions deserve your careful consideration. The destinies of human souls are in part to be determined by what you may do or fail to do. Characters are in the making in your trusteeship. Every recitation will be a measure of your honorable discharge of the responsibility of that trusteeship.

Your acceptance of this responsibility may mark the beginning of a great day for you. It is altogether a worthy decision. As a matter of custom we celebrate birthdays and other merely chronological dates. We ought, rather, to hold in remembrance days such as this day for you—days made memorable by the resolution to carry forward a worthy enterprise—days when we reach out toward higher ideals—when we dedi-

cate ourselves to helpful service in the interest of our fellowmen.

As indicated in the opening paragraph of this article, your attitude will be a tremendously important factor in your success. As you enter upon the task of mastering "the finest of the fine arts," it is well that you analyze carefully, and with full consciousness of their significance, the possibilities that are yours.

Can you translate your obligations into opportunities? As a key to such translation let us set down for consideration both the opportunities and the responsibilities which you have accepted in your calling as a teacher.

Opportunities

1. You have the opportunity of getting out of debt. To date you have been largely on the receiving end of life. Why? That you in turn may more richly give to those who follow you. And now that you may teach you may begin to give.
2. Opportunity for growth. The teacher needs not only the bare facts of an explanation but he must have the backgrounds, the settings, the reinforcements. And so the teacher finds himself a real student—constantly enriching himself with vital, interesting material. He feels the urge of a compelling mastery of fact. He may not rest upon "cold storage" information. "Welcome the task that makes you go beyond your ordinary self, if you would grow!"
3. The satisfaction of having influenced for good someone else's life. It is the teacher's privilege to extend "heart attraction."

4. The fourth opportunity is akin to the third and yet it takes on a distinctive richness. You will not merely give as a teacher; you will receive.
5. You are privileged under your calling to enjoy an enrichment of spirit which of itself beggars all your service. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job 32:8

Responsibilities

1. Set up regular habits of systematic study.
2. Seek the stimulus that comes from regular contacts with outstanding men and women of your community.
3. Familiarize yourself with the Standard Works of the Church.
4. Read regularly in the standard magazines, including those published by the Church.
5. Form the habit of clipping and filing rich illustrative material to be used in riveting the truths you would have remembered.
6. Exhibit in your own life the attainments you would enjoin upon others to achieve. Many of the finest messages in life are "caught" not "taught." Living the principles of the gospel gives the teacher a dynamic power which harbors no subdued apology.

The spirit of the Master as revealed in the notable injunction, "Come, follow me" is the key to all great teaching.

*This material, "On Becoming A Teacher," is adapted from *Principles of Teaching*, by Elder Adam S. Bennion.

Lesson References

For the Month of August

ABBREVIATIONS

Church News—Weekly Church Section of *Deseret News*
Era—The Improvement Era
Instructor—The Instructor
R. S. Mag.—The Relief Society Magazine

WHAT IT MEANS TO BE A LATTER-DAY SAINT (Course No. 7)

Chapter 27. Joseph F. Smith

Bryant S. Hinckley, "President Joseph F. Smith," *Instructor*, vol. 84, April, 1949, pp. 155-156.

Refer also to, *The Presidents of the Church*, by Preston Nibley pp. 223-269.

Chapter 28. Heber J. Grant

John Henry Evans, "Conversions Through the Book of Mormon," *Instructor*, vol. 79, Sept., 1944, pp. 413-417. How the Book of Mormon influenced the life of Heber J. Grant.

George Albert Smith, "Heber J. Grant," *Era*, vol. 48, June, 1945, pp. 332, 333. An address delivered at the funeral services of President Grant.

Editorial, "President Heber J. Grant 1856-1945," *Era*, vol. 48, June, 1945, p. 348. A short biography of President Grant.

Milton Bennion, "President Heber J. Grant," *Instructor*, vol. 80, June, 1945, pp. 245, 246. A tribute to President Grant.

Bryant S. Hinckley, "In Memoriam, President Heber J. Grant," *R. S. Mag.*, vol. 32, June, 1945, pp. 323-326. President Grant's life extolled.

Refer also to, *The Presidents of the Church*, by Preston Nibley, pp. 271-329.

Chapter 29. George Albert Smith and Counselors

Marba C. Josephson, "President and Acting President of the Council of the Twelve," *Era*, vol. 53, Nov. 1950, p. 872. Biographical sketch of David O. McKay and Joseph Fielding Smith.

"Quorum of the First Presidency Organized at Church Solemn Assembly," *Church News*, April 11, 1951. Pictures and full text of addresses of President McKay and his counselors.

Refer also to, *The Presidents of the Church*, by Preston Nibley, pp. 332-372.

Milton Bennion, "President George Albert Smith," *Instructor*, vol. 80, July, 1945, pp. 293, 294. A tribute to George Albert Smith.

John D. Giles, "George Albert Smith," *Era*, vol. 48, July, 1945, pp. 388, 389. An account of the early life of George Albert Smith.

Chapter 30. Our General Authorities

See references in *The Instructor*, June, 1949, pp. 295-296.

THE LIFE OF CHRIST (Course No. 10)

Chapters 29 to 32.

Refer to the Teacher's Supplement and the Manual

THE CHURCH OF JESUS CHRIST IN ANCIENT TIMES (Course No. 11)

Chapters 26, 29.

Refer to *The New Testament Speaks*, by Overt C. Tanner.

Chapter 26. The Church of Christ in the First Century

See map of the Roman Dominions, AD 117, *Instructor*, vol. 86, Mar., 1951, inside back cover.

Chapter 27. The Church of Christ on the American Continent

Don B. Colton, "Ministry of the Resurrected Christ on the Western Hemisphere," *R. S. Mag.*, vol. 37, Dec., 1950, pp. 841-845.

Chapter 28. Peace and then the Sword

LaPreal Wright, "I am Brought Forth to Meet You," *Era*, vol. 53, Oct., 1950, pp. 781, 810. Story of the prophet Moroni.

Chapter 29. The Church in the Roman Empire

Sidney B. Sperry, "New Light on the Great Apostasy," *Era*, vol. 53, Sept., 1950, pp. 710-711, 744, 746-750.

Don B. Colton, "The Long Night of Apostasy," *R. S. Mag.*, vol. 38, Jan, 1951, pp. 50-54.

THE RESTORED CHURCH AT WORK (Course No. 13)

Chapters 29 to 32.

See references in *The Instructor*, vol. 84, pp. 249, 250, 296-298.

Chapter 32. Practical Religion

Oran Whittaker, "Church Welfare in

Action in Minidoka," *Era*, vol. 53, Oct., 1950, p. 784. Accomplishments through Church welfare plan.

Gerrit de Jong, Jr., *Greater Dividends From Religion, "A Peculiar People," Instructor*, vol. 86, Feb., 1951, pp. 34-35, 48.

SAVIORS ON MOUNT ZION (Course No. 15)

Chapter 27. Searching in A Library

Genealogy "Gains Noted in Patrons Using Utah Library," *Church News*, March 16, 1949, p. 21. Pointers on how to use a library.

Chapter 28. Collecting Records Through Correspondence

Eugene Olsen, "Government Records Help in Genealogy," *Era*, vol. 54, April, 1951, pp. 227, 288.

W. Henry Chace, "Techniques Told for Corresponding Worker," *Church News*, May 22, 1949, p. 21. Helps in genealogical correspondence.

Chapter 29. The Name You Bear

Presidents of the Church, by Preston Nibley, "George Albert Smith" pp. 336-338. President Smith's grandfather asks him what he has done with his name.

Chapter 30. The Spirit of Temple Building

Editorial, "Our Need for Temples," *Church News*, Feb. 12, 1950, p. 16. Temple Needs Related.

Clarence S. Barker, "Temples," *Instructor*, vol. 86, Feb., 1951, p. 64. A brief history and photographs of ten L.D.S. Temples.

Noel C. Stevenson, "Land Title History of the Los Angeles Temple Site," *Era*, vol. 54, April, 1951, pp. 238-240.

Clarence S. Barker, "Working Plans Ready for Los Angeles Temple," *Church News*, Dec. 13, 1950, p. 2. (Architect's drawing page 1.)

GOOD TIDINGS TO ALL PEOPLE (Course No. 18)

Chapters 29 to 30

General Reference: Russel B. Swensen, *Instructor*, New Testament Studies, a series beginning Jan., 1945, vol. 80, continued through vols. 81 and 82.

Chapter 30. Courage to Make an Adventure in Personal Growth

(Concluded on page 190)

Junior Sunday School

Appreciation and Gratitude for Others

By Hazel W. Lewis

In this busy world it is good to see people take the time to show their appreciation for the work of others. One business man took time to sit down and write a note of appreciation to the author of a well-written magazine article. A father gave his wife a pleasant smile and kiss saying, "That was a good dinner. Thank you so much." Our late president George Albert Smith sent a note of appreciation to the Brigham Young University basketball team for their fine performances. In an Eastern city a man came daily to a certain shoe shining parlor to have his shoes shined. Some of the boys working there hesitated to shine the shoes of this man because he never gave them a tip. There was one boy, however, who liked the gentleman and always gave him a good shine. One day this gentleman came into the shoe shining parlor and said to the boy, "I'm leaving the city. I have several suits and other clothing which I think you could wear. I will send them to you. You have done such good work that I'd like to show my appreciation to you in this way."

We admire these qualities of thoughtfulness, appreciation, and gratitude in our family and friends. How did they acquire these qualities? The appreciative and grateful person doesn't become so in a week, a month or a year. It is a habit that has been growing during his lifetime. The training received by young people in the home and the responsibility the Church assumes to supplement this training helps to develop these desirable attributes in adults.

How can we teach a child to show appreciation and gratitude for others? A little child sees mother sit down and write a note of thanks for some present that has been given

to her. Later, perhaps the child might receive a birthday present or some special little gift from a beloved grandparent, aunt or uncle. A wise mother will then suggest that Mary or John write grandmother a letter to thank her for the gift. The letter may be just a scribble but the child is forming a good habit, that of acknowledging someone's kindness. In a certain family a father always said, "Thank you mother, thank you for the good dinner." The children did likewise.

In one neighborhood the families were appreciative of the work of the garbage collector. They placed their garbage in covered containers so that the dogs wouldn't get into it and scatter the refuse about.

At one time the writer was invited to a picnic with a small family. As the family was eating one of the children threw the waxed paper that had covered his sandwich to the ground. The father said to his son, "We all like to come to this park. Many helpers keep the park beautiful. We can help them by keeping it clean."

At a very early age, even before he can talk, the small child in his high chair sees the members of the family thank our Heavenly Father for their food. He sees them bow their heads in grateful appreciation. As he grows older he also will want to take his turn in expressing his thanks. He is learning gratitude and appreciation through the examples of those about him.¹ Again when the family gathers together for family prayers he will want to express his gratitude for our Heavenly Father's blessings in his individual prayer night and morning. The little child will want to thank Him for his par-

ents, home, toys, brothers and sisters, and a lovely day in which to play. Through his expressions of thankfulness he will develop faith and will be able to say as he grows older "O, give thanks unto the Lord for He is good." (Psalm 107:1)

In the Junior Sunday School many lessons are designed to supplement and further the idea of showing appreciation and gratitude for others. For example, children can be more appreciative of their ward and community helpers if they know something of the work these helpers do. In *Joyful Living* a lesson is given each month to help children appreciate their community helpers. A knowledge of the different ward helpers is given in *Spiritual Growth in the Kindergarten*. The teacher can help the children understand that leaving the church building clean is one way of expressing their appreciation for the custodian of the building. If a child is given some responsibility in the home such as watering the lawn, or other household duties it will help to make him more appreciative of the work his father and mother does, and that by doing his share the day runs more smoothly. In Unit One of *Spiritual Growth in the Kindergarten* titled "We Have a Home," and in Unit One in *Sunday Morning in the Nursery* titled "We Have Joy With the Family," the lessons are designed to help children appreciate their parents. These lessons give the boys and girls concrete ways of showing their appreciation for their mother and father. A teacher or parent should be aware of the wonders of nature—the sunset, the snow, the work of the wind and our bird friends. A child's appreciation will be a reflection of parent or teacher thinking. *Joyful Living* has some fine lessons to help

¹Felt, Marie Fox and Swapp, Addie L., *Sunday Morning in the Nursery*, p. 219.

children in the appreciation of our wonderful world.

Units Two, Four, and Six in *Living Our Religion* gives a number of excellent lessons on the Appreciation of our Heavenly Father and His Great World, Appreciating Home and Family—Country and State, Appreciating the Church—It's Leaders and Principles.

We can help children to understand that our Heavenly Father has blessed them with understanding parents, good food, milk to drink, clothes to wear, a comfortable bed, a home to shelter them, and a lovely world in which to play. We can teach them that by being kind, thoughtful and helpful they are showing in deeds as well as words that they are truly grateful.⁷²

The theme of the next article will be "Generosity Toward Others," by Marie Fox Felt.

SACRAMENT GEM

Heavenly Father, while we eat
Of the holy bread this day,
May it bring a blessing sweet
To each one we humbly pray.

The following material may be used in any of the departments of the Junior Sunday School:

Father's Day is a Time of Joy

MY DADDY

I love my daddy very much.
He is so good to me.
There's no one else in all the world
As wonderful as he.

He is so very tall and strong.
There's nothing he can't do.
He bats the ball—he catches it.
And runs the bases, too.

All day long I work and play
I'm busy as can be.
But after dinner every night
I climb on daddy's knee.

He talks to me and tells me stories
Of things that used to be.
And then when I get sleepy
He sings a song to me.

And when he takes me to my room
To tuck me in my bed,
He helps me say my little prayers
And pats me on my head.

⁷²*Ibid.* p. 207.

And some day when I'm all grown up
And have a little boy
I want to be that kind of dad
So I can bring him joy.

—Margaret Ipson

FATHER

My Father is a real good scout
He helps us with our lessons
And then finds time to romp and play
And makes up games for guessin'.

—Evalyn Darger

Dance to your daddie,
My bonnie laddie,
Dance to your daddie, my bonnie
lamb;

You shall have a fishy,
On a little dishy;
You shall get a fishy, when the boat
comes home.

—Mother Goose

IMPORTANT

"THE Children Sing," a book of songs for children of the Church, planned by the general boards of the Sunday School and Primary organizations, is off the press, and available at the Deseret Book Company, 44 East South Temple, Salt Lake City 1, Utah at \$1.25 per copy. This source of music material will greatly aid the Junior Sunday School program and all workers will wish to avail themselves of the book immediately.

The practice of including a song in this section of *The Instructor* each month is discontinued, for the present, in the light of the above music source.

*A Knowledge of the Passing of Time
Brings a Child Close to Universal
Change*

Bell horses, bell horses, what time of
day?

One o'clock, two o'clock, three and
away.

—Mother Goose

The cock doth crow

To let you know,

If you be wise,

'Tis time to rise.

—Mother Goose

How many days has my baby to
play?

Saturday, Sunday, Monday,
Tuesday, Wednesday, Thursday,

Friday,

Saturday, Sunday, Monday.

—Mother Goose

*Love of Country is Expressed
in Flag Day*

MY FLAG

I love to see my country's flag
Waving in the air.
It makes me feel all warm inside
To see it floating there.

The red tells me I must be brave.
The blue tells me be true.
The white tells me I should be pure.
These things I'll try to do.

—Margaret Ipson

THE FLAG AND ME

Our country's flag flies high with
pride
When we treat her just right
But if we aren't respectful
The stars don't seem so bright

The stripes won't look quite so
straight
And the colors not so bold
If we forget to honor her
And all her standards to uphold.

—Evalyn Darger

*The Beauty of Life Speaks
to the Young Child*

My heart leaps up when I behold
a rainbow in the sky.

A CHILD'S PRAYER

I thank thee Heavenly Father
For the things you give to me,
For home and friends and family
And my eyes with which to see
The birds, the bees, the flowers
And blossoms on the tree—
The sky of blue
The morning dew
A brooklet running free.
For all these gifts
and many more—

Father in heaven, I thank Thee.

—Margaret Ipson

BLACK SHEEP

Ninety-nine white sheep
Feeding in the meadow;
Only one black sheep—
Dusky as a shadow.
One hundred sheep, all
Grazing in the sun;
Every passerby says,
"See the black one!"

—Mause E. Uschold

Note: Teachers of the Primary Department will be interested in the review of the book "Pitch Pine Tales," by Dr. Howard R. Driggs, on page 173 of this issue of *The Instructor*.

SOME Junior Sunday Schools face the problem of insufficient space for children to hang their wraps. Many times a bench is used by the children on which to place their coats. Other times the few hooks allowed for the young children are loaded with coats. In many cases the hooks are too high for the children to reach, so that a teacher or older child must be on hand to hang up wraps. As children leave to go home after Sunday School, teachers again have to help them find their coats and hats which perhaps have fallen in a heap on the floor.

Care for their clothes, and order in the Lord's house cannot be taught to children unless provision is made for taking care of wraps.

A number of Junior Sunday Schools who are meeting under crowded conditions and do not have adequate facilities for caring for wraps have examined their needs and have made portable coat and hat racks that have helped solve this particular problem. The Belvedere Ward Sunday School Superintendency under the leadership of Karl Wittwer have worked out a fine solution to their needs. The portable coat and hat racks which they have constructed are light weight being made of steel conduit and painted with aluminum paint. (One rack weighs approximately fifteen pounds.) They are on casters which enables one to move them easily. One feature that is especially good is that three racks nest together on a total floor space of five feet by four feet thus allowing for convenient storage. The cost of the materials for each rack was approximately six dollars.



Photograph by Ray G. Jones

From left to right: John Wittwer, Elizabeth Jane Shaffer, Teddy Hallen, Kathleen Thompson.

The over-all dimensions of the coat rack are five feet long and three feet, three inches high. On either end of the rack three-fourths inch conduit is bent in the shape of an inverted "U" in which casters are mounted which serves as a base. This gives the coat rack stability so that it won't tip over easily.

At the center of the inverted "U" a three-fourths inch steel conduit extends vertically twenty-eight inches above the base. At that point which is thirty-nine inches above the floor an eight inch piece of conduit is welded at right angles to the vertical piece in such a way that if viewed from the end has the shape of a capital "T". The two ends of the rack are held together by two five foot pieces of conduit, one at the point where the vertical piece is joined on to the inverted "U" and the other one at the top of the "T". In addition to the center piece which holds the "T" together two additional pieces of one-half inch conduit are spaced evenly one four inches to the left and one four inches to right of the center conduit to form a hat rack. Three and one-half inches below the hat rack is another three-quarter inch conduit to which quarter inch steel rods have been welded. The ends of these rods are bent slightly upward to form hooks. The center of the six inch rod is welded on the top

side at right angles so that it forms a three inch hook on either side. The rods four-and-one-half inches long are welded to the bottom to make a two and a fourth inch hook on either side. Both top and bottom hooks are spaced eight inches apart but they are staggered from the end post so that there is a hook every four inches along the conduit.

MORE BEAUTIFUL

A purple pansy looked
At me and smiled,
As though it wished
To say,
"How glad am I to do
My part
To make more beautiful
The day!"

And as I looked around me,
I could see
How every blade of green,
Each little flower,
Each tiny twig,
Rejoiced to beautify
The scene.

I wondered—Is the world
A lovelier place,
And fair, because of me?
And do I add a little
Beauty
To the day,

For God to see?
—Tabitha Marie Ritzmann



Photograph by Ray G. Jones

THE PORTABLE CLOTHES RACK

WE LEARN BY DOING (Concluded from page 177)

notices at the close of Sunday School.

Teachers have the following classroom activities to assign to pupils in application of the principle:

1. Acting as class officers.
2. Offering prayer in the class.
3. Reading, preferably reciting from memory, the classes' "Living With Great Minds Through Memorization" quotations in *The Instructor*.
4. Giving class two-and-one-half-minute talks.
5. Reading special passages to the class
 - from the scriptures
 - from the class manual
 - from a reference book
 - from a commentary or dictionary.
6. Displaying and commenting on a picture, chart, map or diagram in furtherance of the lesson.
7. Giving a report on an assigned subject.
8. Arranging for the physical comfort of others through proper regulations of lighting, heat, ventilation, seating, decoration of the room with appropriate pictures, flowers, etc.
9. Acting as class librarian to obtain from the ward, public or private library needed books and other teaching materials.
10. Acting as projectionist and lecturer when films or filmstrips or opaque materials are used in the class.
11. Acting as exhibitor and explainer when flannel board or other display means are used in the class.

Following is an excerpt from the address given by President David O. McKay at the General Priesthood Conference, Saturday, April 7, 1951.

SUNDAY SCHOOLS ON QUARTERLY CONFERENCE DAY

It has already been recommended that Sunday Schools be not dismissed on quarterly conference day. If the conference is held in the ward house, of necessity, Sunday School will have to be adjourned, but that is the only exception. One reason for that will be readily seen if I read you the following letter without giving the name.

"Last Sunday I was in 'X' town visiting my son. Feeling that I should like to visit a Sunday School in 'X' town on Easter, I drove there. Calling at the home of a friend I was informed that stake conference was being held and that Sunday School had been cancelled. I informed the lady of the house that Sunday Schools are conducted on conference Sundays. She then called one of the Sunday School teachers and was given definite assurance that no Sunday School services would be conducted in that ward. Three women in the vicinity dressed their little girls in their Easter outfits and sent them to the Community Church."

12. Leading singing when singing a song is appropriate and helpful in developing a lesson.
13. Leading choral readings from

the scriptures when it is desirable to have the class respond.

14. Serving on a committee which may be appointed by the teacher for the exploring or carrying out of a special project which the class may adopt in furtherance of a lesson.
15. Telling a story in furtherance of the lesson.
16. Visiting the members of the class who are ill or absent.
17. Visiting and inviting people to the class who do not attend.

There are doubtless, many other activities which teachers and superintendents can think of to add to the foregoing.

In order to put this important principle to work in your school, we suggest that the officers and teachers do the following:

1. Discuss it fully.
2. Make a list of all appropriate activities which you may invite the members of the Sunday School to take part in. (The foregoing lists and anything you may add from time to time.)
3. Make careful preparation:
 - so you will know exactly what you want done,
 - of the member so he or she will know what you want, and how to do it well. (The individual must be conditioned to do his part well so he will enjoy it.)
4. Keep a careful record of all activities thus carried out and of the names of the people and occasions when they participate.
5. Read the article in the Secretaries Department entitled, "Personalizing Personal Records"—this issue.

LESSON REFERENCES

(Concluded from page 186)

J. Reuben Clark, Jr., "President Clark Urges Youth of the Church to Develop All Talents," *Church News*, May 3, 1947, pp. 1, 5.

PRINCIPLES AND PRACTICES OF GENEALOGY

(Course No. 19b)

Chapters 14 to 15

See references in the Teacher's Supplement and in the Manual, also references in the June, 1950 issue of *The Instructor*, vol. 85, p. 186.

PARENT AND CHILD

(Course No. 19d)

Chapters 24 to 26

See references under Family Relations

Department, *The Instructor*, June, 1950, vol. 85, p. 187.

TEACHINGS OF THE BOOK OF MORMON (Course No. 19a)

Chapter 28. Evil in the World

J. Reuben Clark, Jr., "Beware of False Prophets," *Era*, vol. 52, May, 1949, pp. 268, 269. Evil influences around us today.

LeGrand Richards, "Fulfillment of Prophecy," *Era*, vol. 52, Nov., 1949, pp. 729, 730. World evils discussed.

Albert E. Bowen, "Attacking from Within," *Church News*, June 11, 1950, p. 2, 15. Baccalaureate sermon delivered at B.Y.U., June, 1950.

Chapter 29. The Church of the Devil

J. Reuben Clark, Jr., "Warning Against Insidious Influences," *Church News*, April 17, 1949, p. 3. Insidious influences of today.

Chapter 30. The Judgment

George Albert Smith, "Warning of War Plague Voiced by President Smith," *Church News*, May 21, 1950, p. 16.

Chapter 31. A Warning to Nations and People

Sidney B. Sperry, "The Lamanites as Portrayed in the Book of Mormon," *Era*, vol. 51, Dec., 1948, pp. 793, 826. Sin brought destruction to the Nephites.

Humor, Wit, & Wisdom

BLANK

Jones: "Look at that bunch of cows!"
Smith: "Not bunch—herd!"
Jones: "Herd what?"
Smith: "Herd of cows!"
Jones: "Sure, I've heard of cows."
Smith: "I mean a cow herd!"
 "anything I shouldn't have!"
Jones: "What do I care if a cow heard? I didn't say

GOOD REASON

Manager: "Why did you leave your last job?"
Applicant: "Illness."
Manager: "What sort of illness?"
Applicant: "My boss said he was sick of me."

TRAIN?

A busy man was using the telephone. "I want Central double two, double two," he said.
"Two-two, two-two?" repeated the exchange girl, reproachfully.
"All right," said the man, patiently, "you get me the number and we'll play train later on."

SMART MAN

Once upon a time there was a wise creditor. After many attempts to collect, he wrote this note—and got his money promptly:
"If you don't pay up immediately, I'll tell all your other creditors that you *did* pay me."

STERN REALITY

It's a sweetly touching thing to see the bride, unworried and gay, powdering her nose for her lover's return—but she sure can burn the beans that way!
—Mayme G. Miller

LOST FORTUNE

"I lost a fortune!"
"How?"
"Well, yesterday I felt like a million, and now I feel like two cents."

BRAIN WORK

Freshie: "I can't find 'airplane' in the dictionary."
Sopho: "Look on the flyleaf."

SAD THOUGHT

If you wish to conjure up unpleasant memories, just try to recall what you believed a year ago.

LIFE'S OVERTONE

Man is a pilgrim on a twilight road, ever journeying toward the dawn where he shall build the city of his dreams. Sometimes he wanders sunset paths that fade into the night, and again he runs down dawn-streaked lanes that merge with the sunrise of a new day. Strange indeed are the ways of this pilgrimage, yet high is the mission of each traveler's life.

Aimless though our steps appear, and futile as our days may seem, still each has a worth for the other without which life would have no meaning. Those who make this pilgrimage with unquestioning hearts, need never ask the plaintive, "Wherefore are we here?" They know that our mortal mission here is to put back into life more than we have taken from it; to rekindle extinguished lamps of hope; to redeem forgotten lives from loneliness; to lead a fellow pilgrim by the hand until the fog lifts and the vision clears; to enrich the poor spirit with the gold of understanding.

So to journey is to hear a chorus of triumph and voices assuring us that we are not mere children of a day, but citizens of eternity.

—Author Unknown

THE WISDOM OF DEMOCRITUS

Strength of body is nobility in beasts of burden, strength of character is nobility in men.

The hopes of the right-minded may be realized, those of fools are impossible.

Neither art nor wisdom may be attained without learning.

It is better to correct your own faults than those of another.

Those who have a well-ordered character lead also a well-ordered life.

The friendship of one wise man is better than the friendship of a host of fools.

Seek after the good, and with much toil shall ye find it; the evil turns up of itself without your seeking it.

The right-minded man, ever inclined to righteous and lawful deeds, is joyous day and night, and strong, and free from care. But if a man take no heed of the right, and leave undone the things he ought to do, then the recollection of his transgressions will bring him no joy, but only anxiety and self-reproaching.

Of all things the worst to teach the young is dalliance, for it is this that is the parent of those pleasures from which wickedness springs.

A sensible man takes pleasure in what he has instead of pining for what he has not.

ENGINEERED OR HAPPENSTANCE?

By Glen Umberger

ONCE upon a time there was a railroad company that ordered a new type of locomotive to be built for use on their lines. It was to be one of those super duper diesels or diesel electric combinations that cost upwards of three quarters of a million dollars. After a great deal of time and effort the wonderful engine was completed, tested, and delivered. There was the shiny, powerful monster of an engine—capable of doing twice the work of their old steam engines; but none of their engineers had enough knowledge of the new power drive to run it for them. So the railroad executives canvassed the road gangs in the vicinity to see if any of the foremen had a water boy that they could spare—to become the engineer of the new locomotive.

You say that it doesn't seem right to spend so much money on a new locomotive and take so little thought of how it is to be run? Well, let's start the story over again. . . .

Once upon a time—no, let's say almost every time—a ward Sunday School library is laboriously built and fashioned after the pattern of successful libraries, as recommended by the General Board, and when all is in readiness, the Sunday School Superintendency seeks out a librarian. . . .

Or if the library is already there and it becomes necessary to replace the librarian for any reason, the superintendent may say to himself, "Thank Goodness, It wasn't one of the teachers—we can take our time until we find someone who will be willing to take over again."

Have you ever given any thought as to why it is difficult to find a librarian? The biggest reason is that it is considered a dead-end job, one for a purveyor of books and custodian of pictures.

Do you, the superintendent, have an idea that almost anyone can be a librarian? Do you

lack the vision to see the librarian as the heart of the teaching staff? If you do, naturally you may choose a non-dynamic person.

Why not select the best teacher you can find in your ward for the librarian? Because it would be a waste of good teaching talent and difficult to get response? Not if you used the librarian's job in more constructive ways. How many times have you superintendents had to substitute for absent teachers? Who is more familiar with the class material than the librarian? Could you combine the librarian job with the teacher-trainer job and give him the responsibility of raising the level of teaching in the whole Sunday School? Would it be all right to assign a teacher-trainee to help the librarian with the detail work which would give another qualified substitute teacher and an understudy for the librarian?

The librarian's job can be as important and useful as the imagination of those who administer it will let it be. Superintendents are expected to be administrators. Good administrators know that key positions make organizations click. The librarian is a big key in better teaching. The combination of a teacher-trainer-librarian would eliminate the often heard complaint that the *Librarian is trying to tell me how to teach*.

Initiative, enthusiasm, vision, previous Sunday School experience, intelligence, discernment, eagerness, ability to work well with people, and diplomacy are some of the ingredients which will go to make the librarian one of the most useful additions to your Sunday School.

Formula for successful use of librarian: Choose the best, glorify the position, orient as to responsibilities, and lean heavily for maximum results.

See page 165, item 6 of this issue.
Drawing on opposite page by A. H. Lewis



UP FROM LIFE

The Bus was Marked "Express"

By Wendell J. Ashton

SOME of the best shows in life are free. For gripping suspense, human interest, and genuine comedy, some of my favorites have come on the homebound public bus, after a hard day at the office.



I could always expect a side-splitting matinee on a certain big yellow bus in our town—until something happened.

The particular bus carried a neat little sign in black and white on the front window. It read: "Express to Ninth South and 13th East."

A typical ride on that bus proceeded something like this:

People crowded onto the bus amid the downtown rush shortly after five o'clock. As coins clicked into the glass fare box, the conductor said something about "no more stops until we reach Ninth South and Thirteenth East." Several passengers caught his words, wheeled around on their heels and stepped off the bus after getting a transfer ticket from the driver.

After the last downtown passenger climbed onto the bus, the driver shut the folding door, shifted the gear and stepped on the gas. Then he clicked a control that turned off the electricity in the pull cord that passengers used to signal when they wanted to get off.

The big bus purred ahead.

After about five blocks, a dignified and matronly looking woman, swathed in furs, gently touched the pull cord. Then she moved out of her seat, up the aisle, and finally stood at the exit door, midway in the bus. But, like "old man river," the bus just kept on rolling along. After it passed her corner, the woman looked up at the cord.

Her forehead broke into a rash of heavy lines. Then with a sweep of her hand she grabbed the pull cord. This time she jerked it vigorously, as one would a switch from a tree before going to the woodshed.

But the bus just kept rolling along.

By this time passengers had put aside their green and pink late edition newspapers. Conversations stopped. The show was on!

As the bus moved onward, the woman stalked up the aisle. She was shaking with rage. Her finger was shaking too. The show reached its climax as she swooped on the driver and began firing words of disdain.

Women were not the only riders who were upset during those bus ride matinees. One day a distinguished looking gentleman was aboard. He had been a candidate for governor, but he lost his dignity and growled down the aisle like an angry bear when the bus didn't stop for him.

It could have been more entertaining if one did not think that during the verbal volleys the bus was in danger. The driver under attack could not keep his mind on the road.

But everything changed one day. A new driver was on the bus. He advised people of the express as they entered the bus. He did more than that. After the last downtown passenger had climbed aboard, he turned in his seat. With a clear, loud voice he commanded attention. Then he called a message like this:

"This is an express to Ninth South and Thirteenth East. We don't make any more stops before that corner. Better get off now if you plan to before we reach Ninth South and Thirteenth East. Is it clear? Does everyone understand?"

Usually three or four people got off the bus after his announcement. But that was the end. The bus whizzed along to Ninth and Thirteenth without any more "incidents." The riders felt safe, if not entertained.

Life is full of people like those two bus drivers. In fact, we all, at one time or another, make the mistake of not making ourselves clear at important beginnings.

Unfortunately, some Sunday School superintendents fall into the mistake of not making things clear when the initial call to service is given a new teacher. Too often the nominee is approached with the thought and comment that "this teaching job's going to be easy." Nothing is said about Prayer Meetings, Faculty Meetings, Union Meetings or arrangements for those times when the teacher must absent herself from Sunday School. The result too frequently is poor performance and misunderstandings. Those who suffer most are the innocent pupils.

Wise superintendents will not make the mistake of the first bus driver. They will see that the call to service comes through the bishopric, and that the teaching candidate is made to feel the importance of the assignment. More important, she will be shown what is to be expected.

Poor beginnings can result in endless difficulty in the classroom itself. The alert teacher, upon accepting her new assignment will at the outset learn the names and interests of her pupils. She will also familiarize herself with the entire course of study. Then, what follows will come easier.

Yes, that second bus driver was no doubt happier driving the express. Certainly the people were safer. And surely things moved smoother and without incident—all because of a good beginning.